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VOLUME 34—No. 8

AUGUST, 1928

*Continues The Sermonizer, Student and Teacher, Preacher's Assistant,
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THE BIBLE CHAMPION

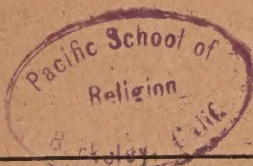
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Entered as Second-class matter, at the Post Office, Reading, Pa., under act of March 3, 1897

The BIBLE CHAMPION is the Official Organ of the Bible League of North America,
an Organization formed to Promote the True Knowledge of the Bible and
consequent Faith in its Divine Authorship.

William Phillips Hall, President

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THE BIBLE CHAMPION

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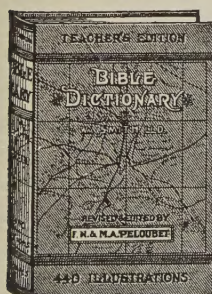
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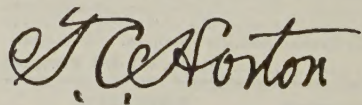
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Volume 34

AUGUST, 1928

No. 8

EDITORIAL

How the Theorists Treat the Bible, with an Added Thought about Creation



NUMBER of times we have stated in these columns that every evolutionist with whose writings we are acquainted either rejects outright the Biblical account of origins, or treats it as myth, legend, allegory or Hebrew folklore, while no evolutionist accepts it at its plain face value. We believe this statement to be true, and that it can be verified regarding writers in recent times, since evolution has been clearly defined and almost everybody understands what it is and what it involves.

Evolution now means that all forms of present-day life have emerged from a primordial germ-plasm, which somehow or other came into existence as a moneron, proton or amœba—and that all this took place by a gradual, age-consuming process and without any divine intervention in the way of direct acts of creation *ex nihilo*. Evolution, therefore, as it is understood today, includes the transmutation of species and the ascent of man from an animal stock. Let it be understood that this is evolution as it is held today and as it is properly defined. It is on the basis of this view that our statements regarding the evolutionist's attitude toward the Bible were made.

However, a friendly correspondent has very properly called our attention to certain facts that should be noted and explained. Had we thought of the matter, we would have called attention to it before. Our friend—who is also a warm friend of the BIBLE CHAMPION—says that what we have said is "no doubt generally true, but there seem to be some at least partial exceptions."

Then he refers us to George Frederick Wright and Joseph Cook, both of whom were stalwartly orthodox and accepted the Bible whole-heartedly; and yet they accepted evolution apparently in general, although they left "room for creative intervention." Joseph Cook did not oppose theistic evolution, says our cor-

respondent. The same may be said of the good and great Dr. James McCosh, as we showed in the BIBLE CHAMPION for May, 1926, pp. 241,242.

How is this apparent inconsistency to be explained? Very easily. As the writer himself well remembers, although he was then quite a young man, back in the days of Wright, Cook and McCosh the term "evolution" was often used in a very elastic way, and so those men used it. At one time in his own life the present writer said that "there are evidently many evolutionary processes in nature"—a statement that we took occasion to correct several times in later years. Almost any kind of progress was then called evolution. Even the growth of a tree from a seed was often called by that term. Dr. Lyman Abbott declared that Christ's parables of the mustard seed and the corn grain taught evolution.

Seeing that the first chapter of Genesis tells us that the plants were first created, then the lower animal forms, then the higher, and finally man, many Christian scholars in former days called that method evolution, because it meant progress. They thought they were scientific and at the same time thoroughly orthodox. Thus successive steps of divine intervention and creation were then called by the term "evolution."

But of course those Christian scholars knew that their style of "evolution" was not Darwinism, for Darwin would not admit that, after the first primordial form or forms were created, God created the higher species successively, but taught that all the higher forms were gradually evolved by natural selection from the original forms.

As the years have come and gone, we are able to define the theory of evolution more closely. It does not mean the mere growth or development of seeds reproducing after their kind; nor does it mean consecutive and

progressive acts of divine creation. No; it means transformism of species; it means that man evolved from an animal stock by an age-long process, and even harks back to the primordial proton or amœba. It means a genetic relationship among all living organisms.

But such a view Wright, Cook and McCosh never held and never advocated. The very fact that Wright left "points for creative intervention" proves that he was a creationist, not an evolutionist—at least, not in the modern sense of the term. The same was true of McCosh, as was shown in the issue of this journal previously cited.

Now we think it is easy to see how the three scholars named used the term "evolution." If what they called by that term were really evolution, all of us evangelical believers would be evolutionists. But the term should never be used nowadays in that elastic and confusing sense. It has a clear-cut and definite meaning. So we hold that no *bona fide* evolutionist of today accepts the Biblical narrative of creation in the plain literal sense. He invariably scoffs at men who so accept it as "literalists," and puts a lot of contumely into the word.

When Wright, Cook and McCosh defined their meaning, we see at once that they upheld, not evolution, but the doctrine of special creations as it is known today; for they never advocated the doctrine of transformism.

Our cordial friend suggests another item that is worthy of our attention. He says: "We are bound to fetch up against a great mystery in the origin of things. It is always hard for me to form a clear conception of what happened when God made animals and man—what we should have seen if we had been there. Certainly not a bodily arm reaching down and framing dust into animal and human shapes. One who could give a probable imagination at that point would render me a great service."

We certainly think these are far from idle questions, but indicate a disposition to get beneath the surface. Yes, it is pertinent to ask, Had we been there, what would we have seen?

In the first place, we must not think of God in materialistic terms, and therefore as visible to our physical eyesight. We have minds, but we cannot attribute to them shape or color or ponderability. Usually we probably do try to imagine them in some kind of form and color, but both conceptions are quite nebulous, and we soon cease to try to envisage them, because we intuitively know that such attempts are useless.

As a parenthesis, we may insert here that

the same thing is true when we try to imagine the ultimate form of matter. What do the ultra-microscopic molecule, atom and electron look like? We can no more form a conception of the color, form, weight and other characteristics of the Ether of Space than we can mind Stuff. Indeed, we know much more about the actions and experiences of mind than we do of the Universal Ether. So we must not stumble over the mystery of mind any more than over the mystery of matter. Ultimately everything is profoundly mysterious. What are time and space? No one knows. Yet we cannot think and function in this life without these two fundamental categories.

Now, we must remember that God is Mind or Spirit. The latter term is used by our Lord (John 4:24). But psychical substance is not palpable to the physical senses. Christ said: "A spirit hath not flesh and bones, as ye see me have" (Luke 24:39).

Yet we may be conscious of spiritual operations which do not come to us through the medium of the senses. When men are converted, especially if they receive a somewhat sudden experience, they become vividly conscious of the presence and operation of the Holy Spirit in their souls, and yet they neither see nor hear Him. Surely there are wonderful forces operating in the invisible realm.

With these facts before us, what would we have been likely to see had we been there when God fashioned the first man? If we had been constituted as we now are, we surely would not have seen God or any part of Him with our bodily eyes. We should have seen only the results of the use of His power, wisdom and activity. For our part, knowing that God is and that He is able to work in wondrous ways, we have no difficulty in picturing, as the result of His supernatural activity, the particles of the clean and beautiful soil coming together in the form of a human body, probably within the limits of a few minutes; then presently endowed with physical life and psychical consciousness as the result of the divine inbreathing and operation; then rising and standing erect in the dignity of a human personality. The divine power that carried the wonderful process through to the designed result was no more visible than is the electric force that moves the traction-car out yonder in the street; than is the vital force now functioning in our bodies. No one can see the life in the cell; yet the cell is divided into two cells. Through the microscope, under the right conditions, we can watch the process of cellular multiplication, but we cannot see the mys-

terious life force that produces the resulting movement.

If we can thus visualize this process in the origin of man, we can do the same for the emergence into reality of the physical universe and of the first germ-plasms and the first plant and animal forms at the command of God. We might put it in this way: God spake, put forth His energy, and it was done. We may behold the result; we cannot see the divine Power that produces it.

Peter's Shadow or Unconscious Influence

IN the fifth chapter of the Book of Acts we read of a remarkable manifestation of miraculous power. Not only are we told that many signs and wonders were wrought among the people by the hands of the apostles; we are told that "they even carried out the sick into the streets, and laid them on beds and couches, that, as Peter came by, at the least his shadow might overshadow some of them." While it is not expressly stated that those upon whom Peter's shadow fell were healed, yet it seems obvious that Luke would have us understand that on this particular occasion the sick were healed not only through the instrumentality of the apostle's hands, but also through the instrumentality of his shadow.

This miracle stands alone among the miracles of the New Testament, but in itself is no more incredible than many others. Why should it be thought more incredible that the sick should have been healed through the instrumentality of Peter's shadow than through his hands? In either case we must posit the power of God to account for what happens. No doubt if this miracle be looked at apart from the other miracles recorded in the New Testament, it will seem incredible. Let us never forget, however, that the miracles of Scripture are not isolated miracles, that they are so related that they stand or fall together, so that belief in the great central miracles more or less carries with it belief in them all. Certainly, if we believe in the great central miracles, such as the Word made flesh, the atoning death and triumphant resurrection of our Lord—and no one has any right to call himself a Christian who does not believe in the historicity of such miracles—there is no good reason why we should hesitate about accepting the rest of them.

It is not the strangeness of the miracle, but that which the miracle suggests, however, to

There are analogies everywhere. You are sitting at your desk writing out your thoughts with your pen or pencil or typewriter. I come into your library to watch you at your work. I see the result of your thinking in the words you put on the paper, but I cannot see into your mind and watch and clearly visualize just how you think. In some such wise God made the universe, and it became a reality.—L. S. K.

which we want to direct attention. When subsequent to this miracle Peter went in and out among the people of Jerusalem, he must have met those whom he was conscious of having healed through the instrumentality of his hands. He must have met others, however, whom he had been instrumental in healing, but upon whom he was not conscious of having exercised healing power, because they belonged to the number of those who had been healed through the instrumentality of his shadow. It is not surprising, therefore, that many have seen in this unique miracle an illustration of that unconscious influence that for good or ill men exercise over one another.

We are not isolated units who live and die unto themselves any more than the miracles of Scripture are isolated miracles that stand or fall by themselves. Whether we will or no, our lives are bound up with those of our fellows, so that the shadow of Peter exercising its healing ministry may very properly suggest that unconscious influence that for good or ill we exercise over our fellow-strugglers in the battle of life, many of whom sorely need our help and encouragement. It is true, of course, that we should strive to exert a conscious influence. It could not be otherwise, in view of the fact that as Christians we are bound to bear witness to the gospel of the grace of God, to make known to others the word of reconciliation.

Our influence should be articulate as well as inarticulate. We would not imply for a moment that we are not under obligation to try to consciously influence our fellows or that such influence is of slight importance, but none the less it is probably true that our unconscious influence exceeds our conscious influence. While the latter is an intermittent, the former is a constant force. Always and everywhere men are being made better or worse because of the influences that radiate from our lives. Hence

it is hardly too much to say that it is our unconscious rather than our conscious influence that explains for the most part that impact for good or evil that we are making on the world.

To consider the degree to which our own lives have been shaped by unconscious influences is to have impressed upon us the significance of such influences. Is it not true that the influences that have played around us, and made us what we are, have been in large degree unconscious influences? We are what we are largely because of what former generations were. Influences from the past are of course to be classed among unconscious influences. Think in this connection of the influence that men like Moses, Paul, Augustine, Luther, Calvin, Hume, Kant, Darwin, and other "dead but sceptered sovereigns who still rule our spirits from their urns" still exert, and we can scarcely fail to gain some notion of the significance of such influence. Or do we consider the influence exerted over us by the living? Then the same thought is brought home to us, because many of those who have influenced us most powerfully are quite unaware of having done so, perhaps are not even aware of our existence. Or do we consider the manner in which we have been shaped and moulded by our environment? Then we are again considering unconscious influences. We are in large degree the products of our surroundings. We breathe in the moral and intellectual atmosphere in which we live no less truly than we breathe in the air around us. And just as the air we breathe influences our bodily condition, so the moral and intellectual atmosphere in which we live influences our thoughts and lives. Whether, then, we consider the influences come to us from the past, from books with their records of the thoughts and actions of the heroes of our race from the living, whether in the form of individuals or in the form of an environment created by a community or men, we can scarcely fail to be reminded of the degree to which we live our lives under the shadow of other men's lives.

We do not mean to suggest that we are merely the products of outside influences. It takes more than heredity plus environment to account for us. We are free agents with the power and responsibility of choice. But while it is for us to say, by the grace of God, which factors in our heredity and environment shall dominate us, yet we cannot leave these outside factors out of consideration and give any real account of ourselves. We should not forget,

however, the degree to which these lives of ours have been shaped and are being shaped by unconscious influences; and that as truly as others exert an unconscious influence over us, so truly are we exerting an unconscious influence over others. As certain as it is that we live under the shadow of other men's lives, so certain is it that other men live under the shadow of our lives.

Let no one say that he or she is so destitute of influence that it is a matter of no moment what he or she says or does. There is perhaps no one whose example some one does not seek to follow. No matter how obscure we may be, no matter how narrow and circumscribed our lives, there are certain to be some upon whom our lives are making an impression and who are becoming better or worse because of the shadow we cast upon them. Whether we will or no we are centers of influence that bless or curse those with whom we come into contact.

The thought of the unconscious influence we exert adds greatly to our sense of responsibility. We may wish that there was no such thing as an unconscious influence, but such a wish is vain and futile. Whether we will or no, we are constantly exerting such an influence. All we can do is to try and see that this influence is healing and uplifting. There is really only one way in which we can succeed in this attempt. And that is by more and more being what we ought to be. In proportion as our lives are genuinely Christian will we exert a truly Christian influence. Just as a rose is fragrant, simply by being a rose, so we exert a Christian influence simply by being a Christian.

Let us not flatter ourselves that we are exerting a Christian influence unless we are really Christian in thought and purpose. Mere profession, the doing of that which is outwardly Christian, may deceive for a while, but in the long run it is what we are that determines the impact we make on others. But if we are genuinely Christian, and in proportion as we are genuinely Christian, we need not concern ourselves about the nature of our unconscious influence, whether the shadow we cast is one that heals or injures. In that case we will not be able to keep from exercising a wholesome influence and all unknown to us there will flow out from our acts and words that which will make us a source of blessing to those about us and perhaps to those who may come after us.—D. S. K.

The Sower—"Know Ye Not This Parable?"

THE parable of the Sower has the foremost place among our Lord's parables. Not only does it head the group of connected parables recorded in Matthew 13, but it has special prominence given to it in that, immediately after speaking it, our Lord put to His disciples the significant question, "Know ye not this parable? And how then will ye know all parables?" (Mark 4:13).

By this question he clearly intimated that, for a proper comprehension of *all* His parables, it is essential that the parable of the Sower be first understood. It is surely a matter of the deepest interest to inquire the reason for this; and in the pursuit of that inquiry it behooves us to take careful note of certain features that are peculiar to this particular parable and serve to distinguish it from others, and especially from others of the series to which it belongs.

One peculiarity that arrests attention and invites consideration is that the parable of *The Sower* precedes a group of six other parables, each of which begins with the phrase, "Like is (or is become) the kingdom of heaven to." But the parable of the Sower is not introduced by those, or similar words. It begins thus: "Behold, a sower (literally the sower) went forth to sow."

This difference, which is quite conspicuous, warrants the inference that the parable of the Sower is not a picture of what the kingdom of heaven was "like," or would "become like," but is rather a picture of those special activities of God whereby the kingdom of heaven was to be brought into being. Hence its prime importance. Careful scrutiny of the parable itself, and particularly of our Lord's explanation of it (which is recorded by three of the evangelists) fully confirms the above inference, and serves also to throw additional light on the question under consideration. From that source we learn positively that the parable of the Sower is not a picture of the kingdom, but of the preaching of the gospel, and of the new birth which is imparted to those who receive believingly the "good seed" of the Word of God into their hearts.

"Faith comes by hearing, and hearing by the Word of God" (Rom. 10:17). Without the preaching of the gospel, therefore, there would be no entering of sinful men into the kingdom of God, and indeed no kingdom of God for them to enter into. And hence, until

one knows this parable it is useless for him to attempt to understand other parables.

The parable of the Sower is then a picture, first of all, of the Lord's own ministry, concerning which He declared at the very beginning thereof the urgency and necessity of preaching the gospel, saying:

"The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; to preach deliverance to the captives; to preach the acceptable year of the Lord." And again, "I must preach the kingdom of God to other cities also; for therefore am I sent" (Luke 4:18,19-43). And likewise with those who afterwards carried on the work He began, who went everywhere "preaching the kingdom of God" (Acts 8:4-12; 20:25; 28:31).

It is of interest to recall in this connection a brief but very comprehensive prophecy in one of the Psalms, where it is written:

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves (with him)" (Psalm 126:6).

Here is an unmistakable reference to the two comings of Christ; the first, when He went forth as a Man of Sorrows, and acquainted with grief, bearing the precious and incorruptible seed of the Word of God, and the second, when, in the full realization of "the joy that was set before Him when He endured the cross," He shall come again bringing with Him the harvest of that sowing, which Paul refers to as "the coming of our Lord Jesus Christ with all His saints" (1 Thess. 3:13).

In the light of these Scriptures it is clearly to be seen that the accomplishing of God's vast plans and purposes in redemption depended upon what the parable of the Sower represents. That is what it means to God. And what it means to the individual human being is that he has received no real and lasting benefit from Jesus Christ and has obtained no part in His salvation, but is still a perishing child of Adam's race, until the seed which that Sower sows broadcast everywhere, has taken root "in his heart"—"for with the heart man believeth unto righteousness." For "the Sower soweth the Word" (Mark 4:14); which is the life-giving and incorruptible "seed" whereby the children of God are begotten again unto a living hope; "and this," says the apostle (who by that time had come to know this parable) "is the word which by the gospel is preached unto you" (1 Peter 1:23-25).

How vitally important then is our Lord's question! And how seriously should every one of us ponder it in his heart! "Knowest thou not *this* parable?"

And let it not be overlooked in this connection that the parable gives special prominence to the circumstance that there were four distinct kinds of ground upon which the seed fell, and but one of the four was "good ground." It was precisely the same kind of seed, with the same potentialities for life and fruit-bearing that fell upon each kind of ground, but with three out of four kinds the sowing was barren of result.

And here we reach the climax of the lesson, which is found in the great truth of individual human responsibility. Therefore it is written, not only, "Take heed what ye hear" (Mark 4:24), for the gospel must of course be the right thing, but also, "Take heed how ye hear" (Luke 8:18); for the gospel does not impart life and forgiveness apart from a hearing with the submissiveness of faith. The two things are needed, first, the "good seed" of the true gospel of Christ; and second, the "good ground" of a believing heart."

Are we sure then that we know *this* parable?—P. M.

Have you told your friends that the publisher of Champion will send—as a Free Premium—5 previous numbers Bible Champion with a New Subscription for one year? This will give New Subscribers 17 copies the first year for the price of 12!

Notes and Comments

Well! well! The editor of the *Churchman*, liberalistic sheet, confessed in his paper some weeks ago that he did not know who Dr. James M. Gray is! Too sad! He doesn't know anything about Dr. James M. Gray, the president of the Moody Bible Institute, successor of D. L. Moody, author of books that have circulated into many thousands, noted teacher and Biblical expositor, who has travelled all over the country conducting Bible conferences and lecturing to thousand upon thousands of people, known the world over! It is amazing that any religious editor should be so lacking in up-to-date knowledge! What becomes of the claim that the Modernists are the only people who are posted and scholarly? Our exclamation-points are not meant to express scorn, but astonishment!

A writer in an infidel paper gives some reasons why the evolutionists make such a poor showing in their debates with their opponents. It is because the antis are so much better speakers than the pros. They have better voices; they use them to better advantage; they put more vim and force into their manner of speaking; they are more interesting. Hence they almost always win in the debates. Well, but the infidels claim that they are the "educated" folk, and the others are "ignoramuses." But if the infidels are so highly educated, have they not gone to the colleges and universities, and taken training in public speaking? All up-to-date colleges employ professors of public speaking, who teach the young men how to breathe,

how to use and strengthen their voices, how to speak forcefully, and even how to use their hands in making expressive and emphatic gestures. Do not the evolutionists and infidels go to college and take a general liberal arts course of study?

At this writing we are informed that Rev. George A. Cooke brought charges of heretical and un-Methodist teaching against Bishops W. F. McDowell and F. J. McConnell at the recent General Conference of the Methodist Church at Kansas City, Mo. The charges were based on books written by the said bishops. The committee into whose hands the charges were placed, reported that they found "nothing in the evidence submitted which establishes in any degree the validity of these complaints." This certainly is a quick and summary way of dismissing serious matters; but it is precisely the modernistic way. Did the committee carefully examine the books of the said bishops and compare them with the Bible and the Methodist Standards?

You will notice that infidelity is always scornful. We cannot remember seeing an article of a kindly and considerate nature in the two infidel periodicals that frequently come to our desk. The spirit of love and sympathy and the temper of judicial fairness seem to be entirely absent from infidel utterances. One of the journals published under infidel auspices calls itself "The Debunking Magazine." That is not its official title, but it is the description

which its editor gives of his publication. It strikes us as crude and coarse, as lacking in the poise and refinement of the judicial mind. We wish to say here and now that we cherish no ill will against the unbelievers who treat us with so much scorn. Nothing but love for them dwells within our hearts, even while we feel in duty bound to oppose them. We only wish we could do something to bring to them "the peace of God which passeth all understanding"—a peace which comes only through accepting the gospel of Jesus Christ.

The editor of the periodical to which reference is made above says that his magazine "is a foe of all sham, hypocrisy and bigotry." Those are not expressions of a kindly spirit, nor are they of a dignified character. As the magazine is mostly made up of drastic articles against Christian people and their religion, the editor must mean that Christians are guilty of the evil things he names. But let us see what this wholesale accusation means. It means that men like Justin Martyr, Augustine, Bernard, Auselm, Luther, Knox, Latimer, Bunyan, Rowland Hill, Newman Hall, Lyman Beecher and Phillips Brooks were guilty of "sham, hypocrisy and bigotry." It means that your father and mother, long ago gone to heaven, are put into that mendacious class. Cannot the infidels themselves see that they are wrong in thus characterizing sincere Christian people? We hope they will see their error and change their methods.

In one of his "counsels," appearing in many papers of the country, Dr. Cadman says in reply to a questioner: "The story of the Deluge, recorded in Genesis, should be interpreted by the historical and scientific methods which classify the issue." This is not true. The Bible should be interpreted as is any other kind of literature—by noting precisely what it teaches. Its statements are not to be warped and twisted out of shape according to the prepossessions, prejudices and limitations of human opinion, which has so often been proven to be mistaken. If the holy Book is accepted at its face value, it will be found to be historical, scientific and true. With many of the modernists the word "interpretation" means rejection. And, of course, it is always rationalistic.

Dr. Cadman's "interpretation" is as follows: "Accounts of similar inundations are found in the folklore and early literatures of pre-Biblical and post-Biblical peoples. The compiler of the Genesis document made use of one or more of

these accounts to enforce the lesson that wickedness is penalized by God. Behind the story is the probability that such a flood had taken place in the valley of the Euphrates, sweeping away cities and towns degraded by war, lust and viciousness." Yes, this is the old Graf-Willhansen-Cheyne way of dealing with these miraculous events recorded in the Bible. A much more up-to-date view is that the Noachian deluge actually occurred as the Bible states, and that the legends of other peoples are traditions of that event. To reject the historicity of the Old Testament narratives, is to undermine confidence in the inspiration and trustworthiness of the Biblical writers. Remember that Christ referred to Noah and the flood. Paul said of the Old Testament, "Every Scripture is God-breathed" (2 Tim. 3:16).

"What good does it do to keep on correcting the errorists? You can't convince them, and they pay no attention to your corrections, but simply ignore them or scoff at them." That is virtually what was said to us the other day. In reply we will say that some of the modernists may, after all, be amenable to argument and persuasion, and may thus be halted in their course, and so we think it worth while to continue to labor with them. Others, it is true, are set in their ways, and will not listen or take note. But there are many sincere people who are really puzzled by the statements of the modernists, and scarcely know what to believe. To these honest people we hope to be of real service. When they see how often the modernists go wrong and commit blunders, they may accept the evangelical view, and thus be saved from the sorrow and disappointment which must inevitably follow any departure from the teaching of the word of God.

Says one of our wise fellow-editors: "Elijah was addressed as 'he that troubled Israel,' but in reality he stood between the nation and ruin." We believe it will be seen some day that the men who are now accused of causing controversy because they uphold the evangelical faith against insinuation and assault are the men who shall stand between many precious souls and the wreckage of their highest welfare here and hereafter.

The infidels of today are very largely atheists. In this respect they differ greatly from Thomas Paine, Voltaire, and the Deists of their time; for those men, while they rejected the Bible, believed in God, and even argued from nature for His existence. We would like to

ask the atheists how they think the universe and man came into being. Even if they assume that matter is eternal, they must admit that man is not eternal; therefore, how could he have ever been produced by mere material substance? Can self-consciousness, personality, sentiency and rationality come up from insensate matter by means of resident forces? Dead matter never evolves even into unconscious living matter. *Omne vivum ex vivo*, say the biologists. Then how could dead matter ever evolve into self-conscious mentality? It is impossible. Atheists are not fundamental reasoners.

Think of the automobile. Suppose you start it, and then jump out and let it go. What will become of it? Straightway it will plunge to ruin, and if it contains human occupants, they will be seriously, if not fatally injured. How about this vast machine of a universe if there is no intelligent Power at the steering wheel to guide it? We are impelled to say that the man who is satisfied with the view that this wonderful universe just happens to be, nobody knows how or why, is too easily satisfied both intellectually and emotionally. If he would think more deeply, he would soon be convinced that a universe would be impossible without a competent Intelligence to create, uphold and guide it.

How is it that faith in Christ brings assurance of truth? What is there in the very nature of things that produces such an effect? Perhaps it might be explained in this way. Suppose you desire to go to a certain city, but have no method of going there and do not know the road. A friend proposes to take you there in his automobile, and assures you that he knows the way and the city; and he says, "If you will trust me and let me take you there, I will do so, and will prove to you when you get there that you are in the right city." If he is a true and competent friend, and you trust yourself to him, he will make his promise good. So when we trust Christ, we find Him to be just what He says He is, "the Way, the Truth and the Life."

There are many good reasons for the incarnation of the Son of God; in other words, for His coming to earth in human form. Among these reasons is this: No one could have borne or stood before, an unveiled theophany. If the Son of God had appeared on the earth in all His divine glory and majesty, no one could have looked upon Him and listened to His teaching. You would not dare to look for

five minutes into the face of the unclouded sun at mid-day, for you know you would be blind for the rest of your life. So the Son of God had to veil His glory in human nature, in order to move among men and teach them the way of salvation.

However, the chief reason for the incarnation of the Son of God was that He might become our Sin-Bearer. Without becoming human He could not have suffered in the human way as we would have had to suffer had He not become our Substitute. An unincarnate God could not have died upon a cross and shed His blood for the remission of sins. In order to redeem them that are under the law, He had to be "born of a woman, born under the law." Try to think it through, and you will see that the Son of God could not have suffered the penalty of our transgressions save by taking into His Godhead our very nature.

Comes along the news that a Jewish student in the University of Wisconsin won a prize for "Christian character, distinguished service and scholarship." The "faculty committee" who awarded the prize report that they "felt that the word Christian nowadays had come to mean a certain standard of conduct instead of adherence to a certain faith." So Reformation. How the antiquated heresies of the past are constantly being revived by the modernists of our day! And yet their advocates think themselves so "modern" and so "advanced." The Hebrew student may have been a model of conventional and social morality, for there is such a thing as a "civil righteousness." But it is not the righteousness of God which comes only through faith in Christ as the righteous holy One. This "modern instance" is merely a resurgence of the old error which the apostle so trenchantly rebuked (speaking of the Jews): "For they, being ignorant of God's righteousness, and going about to establish their own righteousness of God; for Christ is the end of the law for they have not submitted themselves to the righteousness to every one that believeth." (Rom. 10:3, 4).

Again, the said "faculty committee" felt that "adherence to a certain faith" is not necessary said Professor Carl Russell Fish. This is most remarkable—that a student can win a prize for "Christian character" without being a Christian, without even accepting Christ; yes, even in spite of the fact that he rejects Christ, as a real Jew naturally would do. What is a Christian? The very word means one who accepts Christ as his Saviour. Did this young

Hebrew even propose to accept Christ as his Messiah? Then how could he win a prize for "Christian character?"

But the aforesaid "faculty committee" of the said university "felt that the word Christian nowadays had come to mean a certain standard of conduct," etc. There you have the old, gray-headed heresy of work-righteousness which Paul had to combat in his day over against the Judaizing teachers. It is a resurgence of salvation by workers held by the old Catholicism before the days of Luther and the nowadays to entitle one to be called a Christian. But what right have they thus to misappropriate this term? It has a clear historical meaning. It is a perversion to use it in any other sense. Consult any standard dictionary. But what did Christ say about the need of faith? He said, "Whosoever believeth on Him shall not perish, but have everlasting life"; "Let not your heart be troubled; believe in God and believe in Me," "He that believeth and is baptized shall be saved"; "Thy faith hath made thee whole." Again He said, "Without Me ye can do nothing." Paul said: "Whatsoever is not of faith is sin"; "By grace are ye saved through faith." Evidently the said "faculty committee" reckoned entirely without Christ and the Bible in making their novel definition of the term Christian.

At a recent denominational convention a modernist thought he made a hit when he said that some people think he ought to get out of the church; but he proposed to stay in; and then he challenged the orthodox element to put him out by hauling him up before an ecclesiastical court. Yes, there it is again—the daring, imperious spirit! What the modernists's conscience ought to impel him to do of his own accord, he absolutely refuses to do—that is, peaceably to withdraw; but he challenges his orthodox brethren to summon him before an ecclesiastical court, bring charges of heresy, cause a great scandal in the church and Christianity, stir newspaper notoriety, and put the church to vast expense! Yes, yes, "the times are out of joint," and the modernists are responsible for the sad situation.

"Mr. Farmer, when you sow wheat in the fall, what do you expect to reap the next harvest if the season is favorable?" "Why, *wheat*, of course!" But might it not turn out to be *cheat*?" "Never! If I have any crop at all, it will be wheat and nothing else." "Have you ever known wheat to produce rag-weeds or thistles or something different from what

you sowed in the fall?" "No, never! If nature did not preserve its various species intact, we never could depend on her, and so could not exist." "You find, then, in nature the dominant law to be the persistency of type, do you?" "Most assuredly; and that is just as it should be. It is a providential arrangement." "Mr. Farmer, you are a genuine scientist; you look to nature just as she is."

Some people today are fond of talking about "Christ's faith in men." It is a part of the *patois* of modernism. But where does the New Testament ever speak of our Lord's "faith," and especially His faith in men? Nowhere. The idea is not even implied in any of the sayings of Christ or in any of the inspired writings of the New Testament. On the other hand, the evangelists say that He needed no one to tell Him about man, for He *knew* what was in man. In another place it is said that He knew men too well to trust Himself to them. Depend upon that the language of modernism regarding Christ is not only un-Biblical, but is an attempt to reduce Him to human levels and proportions; in other words, it is a stroke at His true deity. The men often have to walk by faith, but Christ is never said to have walked in that way; or, if He ever did walk by faith in the days of His humiliation, it was faith in His Father to whose will He was ever subject.

Even Arthur Brisbane.

Yes, even this somewhat skeptical and slashing writer cannot endure the idea of ultimate annihilation. He cites Sir Arthur Keith as saying that what we call mind is only the material brain and dies with it. Then he quotes Sir Oliver Lodge as follows: "The soul does not die with the body; the brain is an instrument used by the mind." Then Brisbane adds of his own accord: "To say that the soul is a product of the brain is, according to Lodge, like calling Beethoven the product of a piano which interprets his music. Burn the piano, and yet you will not destroy Beethoven."

* * *

What we want today is men of one idea. Men said that Paul was a narrow-minded man, a man of one idea. If you have one idea that covers everything—the one idea of Christ crucified—you can afford to be called fanatical.—D. L. Moody.

* * *

"The theory is a scientific mistake, untrue in its facts, unscientific in its methods, and mischievous in its tendency."—Dr. Agassiz.

THE ARENA

The Scientific Status of Evolution

By J. Newton Parker, D.D., Brigadier (Retired), Chicago, Illinois

Do the Bible and Evolution Agree?



Y deep, settled conviction is that Evolution has no valid grounds for acceptance; that the Bible gives the true account of origins, and that all true science agrees with the teaching of the Bible.

Lucas A. Reed, M.S., says: "When God's word speaks of facts of nature, it does not glimpse only a few of them, as would be the case if dependent upon a partial knowledge; but the Spirit of God, when He mentions the great things of God, has in full view every fact of God's universe that is involved in the statement, and He speaks in language large enough, grand enough, that no future discoveries or ages of study can possibly make it in any sense out of date."—*Astronomy and the Bible*, p. 129.

In speaking of the Bible, Leander S. Keyser, A.M., D.D., says that God "would be likely to reveal those things about both nature and religion that man cannot discover for himself. It is probable that such a revelation would touch the natural world at many places, even though it would not become a technical textbook . . . If it is God's book, and God is the God of both nature and salvation, it surely cannot be errant in either sphere. If it is 'a sure guide of faith and conduct; and has been given of God, why should He mix His instructions in one sphere with a lot of errors in the other spheres? Nature and grace both belong to God, for He is the Creator of one and the Author of the other. So if He gives us a book that is authoritative in one sphere, it ought to be authoritative in the other as far as it gives any teaching.'—*The Doctrines of Modernism*, pp. 100, 101.

The late George Frederic Wright, D.D., LL.D., said, "Inductive science looks but a short distance either into space or time, and has no word either concerning the beginning of things or the end of things. Upon these points the inspired Word is still our best and our only authority."—*Introduction to the Other Side of Evolution*, by Patterson, p. 18.

Professor George McCready Price, M.A., says: "The theory of organic evolution from the protozoa to man is a blunder, an utterly

impossible scheme . . . man was created; he was not evolved."—*What About So-called Christian Evolution?* p. 15.

What Evolution is Not

It is not an established fact, but simply an hypotheses. Philip Mauro, an attorney at law and a strong evolutionist, became converted, gave it up, and says he did so, "first, because it was found to be contrary to the Scriptures, and, second, because, upon careful investigation, it was also found to be opposed to every pertinent fact of history and natural science."—*Evolution At the Bar*, p. 7. Continuing, he says: "Evolution is not scientific; for science has to do only with facts. Evolution belongs wholly in the realm of speculative philosophy."—*Idem*, p. 11.

If evolution goes the way of other unproved hypotheses, it will soon be discarded; for George Frederic Wright said: "The history of science is little else than one of discarded theories . . . The so-called science of the present day is largely going the way so steadily followed in the past. The things about which true science is certain are very few and can be contained in a short chapter of a small book."—*The Advance*, May 12, 1902.

It certainly is not taught in the Bible. We do not find a single hint or suggestion of it anywhere in the Book of Books. If there were anything in it, surely the Bible would somewhere have touched upon it, especially if it were all that its advocates claim it to be.

It is not Christian, William A. Williams, D.D., says: "Evolution has no quarrel with atheism, agnosticism, modernism, or any other species of infidelity. Its quarrel is with Christianity and the Bible."—*Evolution Disproved*, p. 103.

It denies creation, and teaches that everything was evolved. Professor Pfliederer says: "There is only one choice. When we say evolution we definitely deny creation. When we say creation we definitely deny evolution."—Quoted by Dr. Patterson, *ibid*, p. 62.

Neither is it a force. Says Dr. Patterson: "Evolution is not a force. There is no power or cause which is known as evolution. The word simply describes the order in which things

have been supposed to come. We must draw a clear line of distinction between cause and order of appearance. There is a certain order in the succession of living things as they came, but what caused that order is the very question at issue."—*Ibid*, pp. 28, 29.

It is not helpful to the soul, but introduces doubts; and when the door has been opened to a doubt about God and the Bible, though it may appear to be ever so small, it is open for the inrush of a flood of doubts.

Note the searching words of Dr. William A. Williams: "There is no conflict between Christianity and science. But evolution is not science. It is not truth. It is not proved. It is not certain. It is not probable. It is not possible. Evolution carried to a logical conclusion would destroy everything precious to the heart of a Christian. It denies the real inspiration of the Bible. It makes Moses a liar. It denies the story of creation, and substitutes an impossible guess. It denies miracles, the providence of God, the creation of man and beast, and God's government and control of the world. It laughs at the Virgin Birth, and makes Christ a descendant of the brute on both sides. It denies His deity, His miracles and His resurrection from the dead. It joins hands with agnosticism, modernism, and other forms of infidelity and atheism and gives them the strongest support they have ever had."—*Evolution Disproved*, pp. 106, 79.

What Evolution Is

In answer to this question, we give the most scientific definitions obtainable.

Dr. William A. Williams, sometime President of Franklin College, Ohio, says, that there are several theories of Evolution:

"The belief in the existence of a Creator, is doubted or denied by extreme atheistic evolutionists, who would dethrone God, 'exalt the monkey, and degrade man.'"

"The theory that all plants and animals, including man, are developed from certain original simple germs . . . that God created matter—nothing more,"

The theory that "there may have been a Creator of matter, and of one, or at most, a few germs, from which all vegetation and all animals came by evolution, all orders, classes, families, genera, species, and varieties."

The theory that "both plants and animals" came by evolution, but not man."

The polyphyletic theory, "that God created numerous stocks, or beginning of both plant and animal life, which were subject to change

and growth, deterioration and development, according to His plan and purpose."

The monophyletic theory, "that all species of plants and animals including man, developed from one cell or germ which came by creation or spontaneous generation."—*Ibid*, pp. 4, 5.

Dr. Alexander Patterson says "The theory of evolution asserts that from a nebulous mass of primeval substance, whose origin it never attempts to account for, there came by natural processes, as a flower from a bud, and fruit from a flower, all that we see and know in the heavens above and the earth beneath."—*The Other Side of Evolution*, p. 2.

Professor Wright said of evolution: "It is the fad of the present, which is making some havoc and confusion in the thought of the age, leading so many into intellectual positions, whose conclusions they dare not face and cannot flank, and from which they cannot retreat except through the valley of humiliation."—*Bibliotheca Sacra*, April, 1900.

Professor George Howison says: "It is a portent so threatening to the highest concerns of man, that we ought to look before we leap and look more than once. Under the sheen of the evolutionary account of man, the world of real persons, the world of individual responsibility, disappears; with it disappears the personality of God."—*Limits of Evolution*, p. 5.

Dr. Leander S. Keyser, in speaking of Evolution, says: "Too many people use it to denote any kind of progress, no matter how it is brought about. But that, too, we hold to be inaccurate. For example, orderly progress may take place by creation as well as by development; for, if God first created the primordial material of the universe, and then later, at definite periods, created the various kinds of organisms, and lastly man's soul in the divine image, that would be progress by successive stages or acts of creation. And it would be orderly progress. But it certainly would not be evolution, according to the scientific use of the term."—*The Problem of Origins*, pp. 15, 16.

It is the doctrine of chance. Yet can anything be plainer than that there is design in the order of nature? We have water to drink when thirsty; fire to warm us when cold; air to breathe, the earth to farm, the clouds to bring rain, food to eat, grass for animals, and hundreds of other things without which life would be impossible. Why do not men see these evidences of design?

Philip Mauro well says: "If the world of living creatures were indeed left to the blind control of unintelligent resident forces, it

would be a world of more vagaries, monstrosities and abnormalities than was ever pictured by a delirious brain, or by the disordered imagination of an opium eater."—*Evolution at the Bar*, p. 43.

Nichol and Baker say: "A man may be a theistic evolutionist and make no profession of Christianity at all. Many Jews, sworn enemies of Christianity, are avowed theistic evolutionists. Theistic evolution, though in a measure religious, stops short of Christianity. Christianity is a miraculous and supernatural religion, because it is founded on Jesus Christ, who was a miracle and supernatural. Theistic evolutionists, endeavoring to accommodate their thinking to scientific evolution, will not allow the miraculous and supernatural element in so far as Christ is involved, Christ's incarnation . . . resurrection . . . ascension . . . raising of Lazarus, walking on Galilee's waters, feeding the five thousand, healing the sick—were miracles . . . He Himself gave them as a proof of His Messiahship . . . Theistic evolution is a botch attempt at a synthesis of two systems of belief which are irreconcilable."—*Creation—Not Evolution*, pp. 141, 142, 143.

Evolution Not Proved

John Ruskin said: "I have never yet heard one logical argument in its favor. I have heard and read many that are beneath contempt."—*The Eagles Nest*, p. 256.

Dr. Leavitt, ex-President of Lehigh University, says: "All the facts of the past cycles of the earth are against Darwinism. Protoplasm evolving a universe is a superstition more pitiable than the paganism which worshipped the image of Diana as the Mother of creation."—quoted in *The Collapse of Evolution*, p. 50.

Professor Elie de Cyon, Russian-French, of the faculty of the University of St. Petersburg, says: "The theory that marvelous operations involved in the transmutation of species are to be explained solely by the accidents of the struggle for existence is the most preposterous conception that has been brought forward since the days of Empedocles . . . Let us have courage to confess that we have not, up to the present time, advanced a single step toward the solution of this problem."—*Idem*, p. 54.

Sir Roderick Murchison said: "I know as much of nature in her geologic ages as any living man, and I fearlessly say that our geologic record does not afford one syllable of evidence in support of Darwin's theory."—*The Other Side of Evolution*, p. 38.

Dr. Frederick Pfaff, Professor of natural sci-

ence in Erlangen, Germany, thus sums up the evidence from geology as to man: "(1) The age of man is small, extending only to a few thousand years; (2) Man appeared suddenly: the most ancient man known to us is not essentially different from the now living man; (3) Transitions from the ape to the man, or the man to the ape, are nowhere found. The conclusion we are led to is that the Scripture account of man, which is one and self-consistent, is true . . . This account is supported by adequate evidence, solves the otherwise insoluble problems, not only of science and history, but of inward experience, and meets our deepest need . . . The more it is sifted and examined the more well-founded and irrefragable does it prove to be."—*Age and Origin of Man*, pp. 55, 56.

Who Are the Evolutionists?

They are numerous, and their theory is anti-Biblical. There is no such thing as carrying Christianity on one shoulder and evolution on the other.

To begin with, what are the real doctrines of the higher critics and the evolutionists? Dr. Patterson says: "The theology of the Higher Criticism which is also the theology of evolution, of which it is the Biblical branch, is summed up by an evolutionary writer, in a recent article giving the articles of belief of the theology of Evolution: The Bible can no longer speak with unquestioned authority . . . Poor old Adam disappears . . . Christ's divinity is only such as we may possess . . . The atonement is only such as we see in all life and nature . . . As to the future life, we find ourselves left very much in the dark . . . We no longer regard going to heaven as the center of our interest."—Theodore D. Bacon, quoted in *Homiletic Review*, November, 1902.

Professor Frederic Harrison, the agnostic, says: "The philosophy of evolution and demonstration promised but it did not perform. It raised hopes, but it led to disappointment. It claimed to explain the world and direct man, but it left a great blank. That blank was the field of religion, of morality, of the sanctions of Deity."—*North American Review*, December, 1900, p. 825, quoted *Idem*, p. 14.

Herbert Spencer said in his eighty-third year: "Yes, I am sad, unutterably sad, and I wish in my heart I had never heard of the intellectual man with his science, philosophy and logic."—*Facts and Comments*, quoted *Idem*, p. 14.

Dr. Harris Gregg says: "The Reds are all evolutionists. Evolution has given them their

program and method. They got this practical evolution from Carl Marx. He learned it from Hegel, who took it from Spinoza, who got it from the pagan Greeks, who borrowed it from the spirit-medium priestcraft of Egypt and Babylon, who taught the transmigration of souls and the transmutation of species."—*The Wonderful Word*, Volume 16, p. 503.

Dr. William A. Williams says: "In Russia no man is allowed to belong to the ruling (Communist) party unless he is an atheist. It will be a sorry world when 'scientific' atheism wins, under the name of evolution."—*Evolution Disproved*, p. 51.

"An Associated Press dispatch of Dec. 24, 1924, states that Zinovieff, a Soviet leader, admitted that the Communists had gone too far in their efforts to establish atheism by force, but he adds: 'We shall pursue our attacks on Almighty God in due time and in an appropriate manner. We are confident we shall subdue Him in His empyrean. We shall fight Him wherever He hides Himself.'—*Idem*, p. 102.

Dr. Leander S. Keyser says: "I do not know a Modernist who is not an evolutionist. At the same time, I do not know an evolutionist who professes to be religious who is not a Modernist in his theological conceptions. Of course, I am now speaking of men who have come out in public speech or print and whose opinions can therefore be checked." He then goes on and cites thirty-one authors of whom this is true, and continues; "Wherever Bible teaching differs from their hypothesis, the Bible must do the side-stepping, and evolution must be given the right of way . . . All the authors previously named either reject the early chapters of the Bible altogether, or else treat them as myth, legend, folklore, parable, allegory, or as ancient and outmoded categories; *never as history*."—*The Conflict of Fundamentalism and Modernism*, pp. 15, 16.

Theistic and atheistic evolutionists alike agree that man descended from the brute. Dr. Patterson says: "The theistic and the atheistic evolutionist, however, agree in saying that man was descended from the brute, as to his body at least, and some even . . . claim this descent for the whole man. This doctrine as to man is the vital part of the whole theory, and in this all evolutionists are practically agreed. So that so far as their effect on Christian doctrine and Bible fact is concerned, all may be classed together."—*The Other Side of Evolution*, p. 4.

Dr. J. A. Zahn says, "The theory of Evolution is not yet proved by any demonstrative

evidence. An absolute demonstration is impossible."—*Popular Science Monthly*, April, 1898, quoted *Idem*, p. 6.

The evolutionist, Prof. Conn, admitting the missing factors, says candidly, "It is therefore impossible to make evolution a complete theory."—*Evolution of Today*, p. 6, quoted, *Idem*, pp. 115, 116.

Darwin said of the origin of things, "I am in a hopeless muddle."—*Idem*, p. 17.

Dr. William Hanna Thompson, President of the New York Academy of Medicine, says, "It is absurd to rank man among the animals."—*What About So-Called Christian Evolution?*, pp. 12, 13.

So-Called Christian Evolutionists.

Some men claim to be Christian or evangelical evolutionists. The term is possible, but in actual fact, it is impossible.

Philip Mauro says: "Christianity is based on the fact that the Bible is a divine revelation. But the Bible, according to evolution, is itself but a detail of the cosmic process. Here is an issue as to which reconciliation is impossible . . . If the Bible is from God, if every Scripture is God-breathed, if holy men of God spake as they were moved by the Holy Ghost, then evolution is false . . . The existence of the Bible is disproof of evolution . . . The conclusive test of every doctrine and every system is to bring it into the presence of Christ. When subjected to that test, evolution fades into nothingness like the mists in the presence of the sun."—*Evolution At the Bar*, pp. 62-65.

Dr. William A. Williams says: "Evolution leads to infidelity and atheism, and is therefore a foe to Christianity . . . Clarence Darrow, in the Tennessee trial, called Christianity a 'fool religion' . . . Evolution was defended by agnostics, who made their chief attack on the Bible and revealed religion; and the school, the home and religion were defended by men of high Christian character . . . The alignment was natural, and opened the eyes of multitudes to the fact that evolution is a friend to infidelity and a foe of Christianity."—*Evolution Disproved*, pp. 101, 5, 7.

Evolutionists reject the supernatural and miraculous. Was the flood, which destroyed all the race but eight persons and has left its mark on the world for more than 4,000 years, a myth? Were the ten plagues of Egypt, the destruction of Pharaoh's army in the Red Sea and a delivered people who live in millions among us today, a fake? Were Christ's miracles of turning water into wine, curing the de-

moniac among the tombs, walking on the Sea of Galilee, cursing the fig tree, curing the man born blind, raising Lazarus from the dead, transfiguration, resurrection and redemption of our race, only flights of fancy?

Dr. L. S. Keyser says: "Principal E. Griffith-Jones, a radical critic of the Bible and one who is enamored of evolution, says in *Peake's Commentary*, of our Lord Jesus Christ: 'He was one who knew little, if anything, of Greek philosophy, of Roman law, of the vast accumulation of knowledge which has been garnered and systematized since His day.' And yet the New Testament says, 'By Him were all things made, and without Him was not anything made that was made.' " Again Griffith-Jones says: 'We cannot claim infallibility for Him in questions of history, such as the authorship of the Old Testament books, or the problems of science. He must be quite frankly considered to have accepted the current notions of His time!' Thus a reduced Bible always spells a reduced Christ, and *vice versa*. I do not know a Modernist who does not in some measure put a minus sign after the doctrine of the Deity of our Lord."—*The Conflict of Fundamentalism and Modernism*, p. 18.

The Origin of Matter

Evolutionists are forever fighting the Bible; but let us find what the Bible and real science say about matter and its origin.

The Bible says: "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear" (Heb. 11:3). Science says that the molecule, the smallest particle, the unit of physical change, can be divided into atoms, the smallest part or unit of chemical change. Through radio-activity and its associated phenomena, atoms have been still further divided, "and," says George McCready Price, "This smallest of the small things of nature is none other than a particle of negative electricity, now called an electron."—*Q. E. D.*, p. 17. This means that matter, when decomposed, or changed back to that from which it was created, is found to be electricity, which does "not appear," which proves the Bible statement to be true.

The Bible says, "In the beginning God created the heavens and the earth" (Gen. 1:1). Science has discovered that "the elements of high atomic weight . . . are constantly giving off particles, and are thus by loss of decomposition being changed over into other" lower "elements." This means that, instead of mat-

ter being eternal, as evolution claims, all material things once had a beginning, and from some cause are now running down.

Prof. G. M. Price says: "We reach the conception of the universe as that of a great clock running down . . . The varieties of matter may change greatly, and one variety or one chemical element may be transformed into another. But this transformation is by loss and not by gain. It is degeneration and not upward evolution that is now opened up before our astonished eyes . . . There is no ambiguity in the evidence . . . 'In the beginning God created.' " —*Q. E. D.*, pp. 22-26.

The Origin of Energy

The Standard Dictionary defines energy as "the power by which anything acts effectively to move or change other things or accomplish any result." Science gives us the law that "energy can be neither manufactured nor destroyed, but merely transformed and directed"; and after correlating, or finding out the relation of mechanical energy or work and heat, states that 778 foot pounds or 427 gram meters of work will produce one caloric of heat. Professor Price, after elaborately stating these facts, asks, "What is all this but a confirmation of the declaration long ago made that 'the works were finished from the foundation of the world' " (Heb. 4:3)? Certainly evolution can find no comfort in this fixed law and the Bible statement.

Science says that a substance is needed throughout all space, "even throughout the interior of solid bodies—perfectly frictionless—absolutely elastic and absolutely rigid." Is not this fully met by the omnipresence of God, "For in Him we live, and move, and have our being" (Acts 17:28), and in His omnipotence who said, "I am the almighty God" (Gen. 17:1)? Professor Price well suggests "that the great First Cause is far more intimately connected with life and motion than many are willing to believe."—*Q. E. D.*, p. 38.

At the beginning of our world a glorious flood of vitality filled all living things. Man lived to be almost a thousand years old; but now his life averages less than forty years. Man is physically degenerating. This is also true of species and whole tribes until some are even extinct.

Professor Price says: "Little by little the endowment of vitality bestowed upon our world at the beginning has . . . been ebbing lower and lower; and the theory of organic nature advancing from the lower to the higher is . . . as puerile as the old hope of creating energy

by a perpetual-motion machine." The cause of all this is "the fall" and "death has been decreed upon the individual, and degeneration more or less marked upon every organic type."—*Q. E. D.*, pp. 41, 42. The tree of life is gone, and degeneration and death reign instead of evolution.

Life Comes Only from Life "After His Kind"

In Genesis 1:20-28 we are told that God created every living thing: fish, birds, creeping things, animals and man after their kind, to multiply in the earth. There is no statement or suggestion there that can be construed to mean that there was any way of multiplying each except from their own kind. Scientists have put forth prodigious efforts for hundreds of years, yet have never found any living thing produced in any other way.

P. C. Mitchell says: "No biological generalization rests on a wider series of observations, or has been subject to a more critical scrutiny, than that every living organism has come into existence from a living portion or portions of a pre-existing organism."—*Encyclopedia Britannica*, Vol. III, p. 952.

Professor G. M. Price says: "All living substance arises only from other substance already living. It cannot arise from the not-living . . . Passage from the mineral world to the plant or animal world is hermetically sealed on the mineral side . . . Only by the bending down into this dead world of some living form can these dead atoms be gifted with properties of vitality; without this preliminary contact with life they remain fixed in the inorganic sphere forever."—*Q. E. D.*, pp. 48, 49.

The Bible tells us distinctly that all living things were created "after their kind." Thirty times do we find "after his, her or their kind" in its first five books. In those thirty times there is no mention or suggestion that other kinds are possible. Science tells us that bacteria, plants, birds, fish, animals and man produce only after their kind. According to Mendel's laws, they can go just so far, and then the gulf becomes impassible. They can go just so far and no further.

Charles Sedgwick Minot, of Harvard says: "We encounter no instances either in normal or pathological development, of the transformation of a cell of one kind of tissue into a cell of another kind of tissue."—Quoted, *Q. E. D.*, pp. 64, 65.

Professor Price says: "Among these distinct organisms, little and big, new forms develop only after their ancestral type, in full accord

with the record given in the first chapter of the Bible."—*Q. E. D.*, p. 67. What is said of cells also applies to species.

Alexander Graham Bell in an interview said: "Natural selection does not and cannot produce new species or varieties or cause modifications of living organisms to come into existence. On the contrary, its sole function is to prevent evolution."—*World's Work*, December, 1913, p. 177.

Again Professor Price says: "Species of plants and animals have wonderful powers of variation; but these variations seem to be regulated and predestined in accordance with fixed laws, and in no instance known to science has this variation resulted in producing what could be called a distinct new kind of plant or animal."—*Q. E. D.*, p. 126.

Nature is Interdependent

Plants, fish, birds, animals and man must have nourishment, water, air and sun; life without these is impossible. The water, grass, plants and trees use carbonic acid, and throw off oxygen. All animals and combustion use oxygen and throw off carbonic acid. Where would be our homes, cities, and all the works of civilization without the material to make them? How could we keep warm without fire, see without light, live without food, breathe without air, quench thirst without water? These and a thousand other things show that the things of creation depend upon each other. A world by evolution or chance could not exist five minutes. A world could neither be created nor maintained by evolution.

Impassible Gulfs

Not only are there these impassible gulfs, but between all the different kinds mentioned in Genesis, scientists have found after experimenting for hundreds of years that impassible gulfs prevent their crossing. In spite of all these efforts, the divine decree for every kind is, "They shall not pass."

Evolution in a Trap

Evolution teaches that "every organ was evolved from what was originally a very slight variation . . . which . . . because it proved useful to its possessor, was transmitted to its offspring . . . but it does not . . . tell us what the intermediate creatures were like, or how they lived during the long stretches of years during which those vital organs were being evolved."—Philip Mauro, *Evolution At the Bar*, pp 38, 39.

With the utmost parental care, and the use of all the vital organs of perfect creatures,

thousands of them, as well as human beings die. Will evolution explain how they pulled through without their vital organs? How could birds live without their wings; animals without eyes; man without feet and hands; and a thousand other examples while their brains, hearts and stomachs were developing through hundreds of thousands of years? And may we add, how are all the vital organs uniformly in the right places, and of the proper size and shape?

The Foundation Swept Away

Professor Price says: "One of the ideas of geology, as usually taught, is that life has been on the globe for . . . millions of years, that . . . there has been a graded succession of different types of life in a well defined invariable order, from the lower and more generalized to the higher and more specialized . . . On this supposed fact . . . has the modern theory of biological evolution been built up."—*Q. E. D.*, p. 100.

Professor Thomas Hunt Morgan, Columbia University, says: "The direct evidence furnished by fossil remains is by all odds the strongest evidence that we have in favor of organic Evolution."—*Q. E. D.*, p. 100.

This is very clear, Evolutionists have recognized geology as the foundation for their belief; but is the generally recognized theory the correct one? It was discovered near the beginning of the twentieth century, that it was not, that the whole system was incorrect, and new textbooks on the subject have been prepared for the reading public, schools and colleges, one being *The New Geology*, by Professor G. M. Price. True geology agrees with the Bible as to the creation, its dates and the flood, but evolution is in direct opposition to it.—*Q. E. D.*, pp. 99, 124.

Charles H. Coates, in speaking of the flood, says: "Firstly, the successive eons of advancing biological forms presented by the evolutionary schools of geology are a myth. The fauna and flora so suddenly and universally overwhelmed by some great aqueous catastrophe all lived together, forming a complete and unitary economy of life, just as does the biological world today. They were necessary to each other, and could not have sustained their life for a day if separated by those fantastic gulfs of time. And they perished together.

"Secondly, the Scriptures aver that not merely the deluge of Genesis VII was occasioned by the opening of 'the windows of heaven' in torrential rain, but also that 'the fountains of

the great deep were broken up' to contribute to the disaster."—*The Red Theology in the Far East*, pp. 98, 99.

Astronomy and the Bible

Astronomy proves that the seven days in Genesis I were days of twenty-four hours each, and that the chronology of the Bible based upon it is true; and it is proved by those who have carefully investigated the facts that the correct A. M. time down to the present is known.

The *Companion Bible* says: "In the first mention of the heavenly bodies, the purpose of the Creator is clearly stated. Gen. 1:14-19 reveals the fact that they were created, not only 'to divide the day from the night, and to give light upon the earth'; but, they were set 'for signs, and for seasons, and for days and years' . . . Thus the sun, moon and stars are for 'signs' (things to come), and for 'seasons' (appointed times).

"There are no less than ten of these cycles, all of them different; not concentric, but yet all of them coinciding at creation, but never since; like a number of hoops of different sizes hanging from a nail. This shows that they must have had a given simultaneous start."

J. B. Dimpleby, Premier Chronologist to the British Chronological and Astronomical Association, London, who has written eight books on the relation of astronomy and Bible chronology, gives a very clear explanation of the meaning of days in Genesis, Chapter I. Among other things he says:

"There are now thirteen systems of time in use in various parts of the world. Our English time is one of them, but they are all spurious and unfit for practical use, because they are merely legislative enactments . . . Now investigation shows that the line of time in the Scriptures is true planetary motion, therefore every event narrated in the Bible is capable of being proved . . . It is now certain that the epoch of creation, year 0, A. M., was a period when all the ten cycles of time started together. They have never got together since then, and cannot do so, owing to their diversified character and length. Nor could they have all got into one line, or starting-post, as at creation, without special arrangement . . . There is not a day, date of the month, year, or period in Scripture, which is not scientific. They have all to be accepted as truth. The rejection of these would necessitate that the heavens should fall and the wreck of worlds become an appalling fact.

"There is no other book in the world than the Bible which contains scientific time, for although the calculations of the Greenwich Observatory are correct in relation to the Roman form of the year, yet such a year has no affinity with the true solar year, which can only begin when the sun is on the equinoctial colure in September, producing equal day and night over the world."

The chronology of which J. B. Dimpleby speaks has reference only to the time when "God made it anew," for he says, "Respecting geology nothing need be said, because its periods belong to ages before the present order and laws of planetary motion were instituted at Creation."—*The Date of Creation*, p. 8.

J. B. Dimpleby also states that natural astronomy, when stripped of fictitious years, shows all the cycles of time started together at the creation; but they have never been together at one point since then, nor ever can be. They could only start together, by Divine Power.—*Idem*, p. 8.

Dangers of Evolution

Dr. Alexander Patterson truly says, "If this theory is accepted, we must look for widespread lapse from all Christian faith, and, as conduct follows belief in all intelligent creatures, we shall see also great moral declension.

"To the ordinary man, the matter appears in this light: If we cannot believe a man's statements, we will not take his advice. If we cannot believe the Bible's narratives, why should we believe its religion? If it is not trustworthy as to facts of this world, why depend upon it as to the other world? If it cannot teach correctly the nature of insects and animals, why should it be able to tell us the nature of God? The common man reasons rightly. The Bible must stand or fall by its reliability all along the line of truth of every kind."—*The Other Side of Evolution*, pp. 9, 10.

We know that one of the things evolution denies is miracles. Says William E. Biederwolf: "Evolution must, of course, deny the miraculous which we see everywhere in the Word of God. If it does not do this, it is not evolution in any sense of the word . . . The virgin birth, the resurrection, and the coming of Christ go overboard along with the miraculous wherever it occurs in the divine revelation."

Take miracles away, and what have we left? Charles H. Coates well says: "Miracles are advertisements of the divine presence and action, addressed to the common mind. To the discerning, even our natural environments abound with these displayed intimations that spell God."—*The Red Theology*, p. 70.

Dr. Patterson well says: "Once received into a minister's heart, the edge of his sword is dulled if indeed the sword is not itself sheathed. He may not preach evolution either as a method of creation or a method of salvation, but his own inner faith is weakened in the old truth which had such power to convert the souls of hearers. When openly advocated and taught, it is useless to seek revivals among those so taught."—*The Other Side of Evolution*, pp. 140-1.

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Thomas Carlyle on Darwin

Commissioner F. Booth Tucker of London, England, sends the following statement.

Carlyle was a great man, a leading essayist, an historian, and a contemporary of Darwin in his most popular days. Not long before his death, Carlyle, who knew Darwin well, wrote of him as follows:

"I have known three generations of Darwins—grandfather, father and son—*atheists all*. The brother of the famous naturalist, a quiet man, who lives not far from here, told me that among his grandfather's effects he found a seal engraven with the legend '*Omne ex conchis*'—everything from a clamshell!

"I saw the naturalist not many months ago, and told him that I had read his *Origin of Species* and other books; that he had by no means satisfied me that we had descended from monkeys, but had gone far to persuade me that he and his so-called scientific brethren had brought the present generation very near to monkeys.

"A good sort of man is this Darwin, and well-meaning; but *with very little intellect*. It is a sad and terrible thing to see nigh a whole generation of men and women, professing to be cultivated, looking around in a purblind fashion and finding no God in the universe. I suppose it is a reaction from the reign of cant and hollow pretense, professing to believe what in fact they do not believe.

"And this is what we have got to—all things from frog spawn—the *Gospel of Dirt*. That is the order of the day. The older I grow—and now I stand on the brink of eternity—the more comes back to me the sentence in the Catechism which I learned when a child, and the fuller and the deeper its meaning becomes;—What is the chief end of man? To glorify God and to enjoy Him forever! *No Gospel of Dirt*, teaching that men have descended from frogs through monkeys, can ever set that aside!"

The Primal Fire Mist and Other Primal Matters

By W. Henry Thompson, D.D., Edgwood, Pennsylvania



HE theory of original world-substance as Fire Mist, filling the immensities of space, was born in the warm imagination of a poet, not in the cold calculations of science, as is generally assumed. The popular idea is that the distinguished astronomer and mathematician, Laplace, conceived the theory of the nebulous origin of the universe, and to him has been given such honors as may attach to that theory.

It is held by some men that there is complete incompatibility between abstract thinking and imagination, that is, between cold calculation about phenomena and the warm emotion excited by the contemplation of facts. The truth seems to be that they are legitimate functions complementary of each other. The greatest minds are those in whom both are blended, on the one hand, realizing the facts and their meaning, and, on the other, giving free play to such emotions as said facts are calculated to inspire. In this lies the distinction between science and philosophy. Science is fundamentally physical, while philosophy is spiritual. The one deals with phenomena in discovered verified or verifiable facts, the other with the inferences and implications arising out of what science has discovered and disclosed. Hence each is related and necessary to the other.

Seldom does it occur that the same mind is equally endowed with the strictly scientific and the philosophical faculties. The scientist is necessarily preoccupied with the hard material side of nature, and he does not allow himself to rise into the realms of the unseen. He is prosaic, not poetical. For material research and a free play of the imagination to be combined is, therefore, the exception, not the rule. Nevertheless, nature has always presented an open page, and has challenged attention and exploration. It is to the credit of the race that it has accepted the challenge and explored the universe.

There have appeared, at intervals, men who have interrogated nature, and in the absence of any oracular reply, have invented theories of the origin of the universe; they were plausible and instructive, especially when we consider the limitations and disadvantages under which they pursued their investigations.

Thales (B. C. 640-546), one of the seven wise men of Greece, contemporary of Cyrus, the Persian, and of Jehoiakim, of Judah, and

Nebucadnezzar, of Babylon, was the earliest of the world's scientists. He traveled to Egypt and on his return was able to calculate and predict an eclipse of the sun, which shows the existence of astronomical observatories six hundred years before the Christian era. Thales, discoverer of the principles of abstract geometry, and founder of Grecian Philosophy, rises as a typical figure amid the breaking dawn of scientific research. This first scientist inferred that the basic substance of the world was water.

Anaximander, his pupil, took a step in advance, claiming the world substance to be chaotic, but endowed with potentiality, and to be between water and air, calling it "imperishable substance."

A hundred years later came Anaxagoras, who seems to have been the first to rise to the conception of the element of psychology in that he did not exclude the operation of a mind in reducing the chaos to order.

Leucippus adopted the eastern theory of the atom. After him came Democritus, "the laughing philosopher," who re-enforced and popularized the atomic conception.

But towering above all arose, after a lapse of some four hundred years (B.C. 86), Lucretius, the poet scientist of the pre-scientific ages.

The accurate prediction of the eclipse of the sun by Thales gave stimulus to the study of natural phenomena. The schools indulged in speculations as to the source of the cosmos. It was originally water, air, fire, or some undefinable substance of contrary qualities. In one respect they were in accord: that nature contained within itself some single essential source or power, and to reduce that power to its simplest elements, they devoted much study and research.

The Teaching of Lucretius.

In Lucretius (B. C. 99-55) we have the greatest luminary of ancient philosophy. With the enthusiasm of a scientist and the passion of a poet, he undertook the task of presenting a scientific explanation of the universe, particularly with reference to the place of man in the cosmos.

Lucretius is one of the few men in the history of the world in whom the scientific and poetic were blended. It was a daring undertaking to write "an essay on the nature of things" in an age when the world was not yet

discovered, when the earth was regarded as a flat disc, fixed in the center of space around which the sun, moon and stars revolved every twenty-four hours. The Ptolemaic system was, at that time, less than fifty years old.

Then, as now, the heavens were full of gleaming stars. "Heaven looked down on earth with all her eyes." The elastic earth, with its quakes and floods, its swinging ocean tides, its stable hills, and throbbing human life, stretched upward and spread around before the gaze of the poet. With an invocation to Venus, the goddess of love and beauty, Lucretius opens his poem:

Mother and Mistress of the Roman race,
to thee I pray—
And be near thy suppliant as he sings
Of Nature and the secret way of things.

The poem of Lucretius is conceded to be the greatest didactic production of the ancient world and a monumental exposition of the materialistic conception of the universe as held by the Greek schools. It furnishes an account of the struggle of the ancient mind to explain the beginning of things. In this respect Lucretius was the apostle of the materialistic philosophy to the Romans. He anticipated the war of the ages between science and theology; he boldly dealt with the same questions as are in these modern times exciting interest. Such as the origin of life, the development (evolution) of man; indeed there is not a question fundamental to human well-being controverted in modern times that did not engage the attention of the ancient thinkers. It should be said that Lucretius followed Epicurus, who preceded him nearly two hundred years.

Concerning the poem itself, the 7800 lines contain an exposition of the Epicurean philosophy, and consists chiefly of a poetic presentation of a systematic argument for the materialistic origin of things, revealing at once an ingenious and plausible theory and a truly poetic passion and rhythm. Scientific speculation and flights of poetic fancy blend in making it quite readable. Mr. Mallock has produced a vivid and vivacious translation.

This "reasoned system of philosophy, written in verse," read in these modern days, furnishes a unique illustration of the persistence of the conflict between materialism and theism. It is the repeatedly expressed purpose of Lucretius* to eliminate faith in the supernatural

*Lucretius believed in the existence of the gods, but excused them from exercising any potent influence over matter or mind.

What were my own first seed, and whence am I?

from the scheme of things. With epic brilliance and the courage of moral earnestness, he treats of the origin of things, of man, of atoms, of evolution, and of life itself.

He was the first bold advocate of bald atheism:

Even had the science ne'er been mine
Of first beginnings, and how all began,
I could clearly show that no power divine
Helped at the work, and made the world for man.

Science Modernized.

After naming Thales, Epicurus and Lucretius, cold icy peaks of the pre-modern eras, we pass many lower ranges of speculative thought. The Ptolemaic theory gave way to Copernicus after a lapse of 1598 years from Lucretius, namely, in A.D. 1543. Seventy-five years later Kepler established astronomy upon a stable basis (A. D. 1618) by the discovery of the orbital motions of the planets. Sixty years later, (A. D. 1685), Newton, through the falling of an apple, discovered the law of universal gravitation, bringing the solar systems under one mighty, all-pervading force.

Seventy years later the Newtonization of astronomy Imanuel Kant published his *Cosmic Physics*. Born in the home of devout German pietists, he was reared by his exceedingly pious mother for the church, and preached a few times. But he had "an open forehead built for thought," and preaching proved too small business for him. Mathematics did not attract him, but altitudes and the immensities sought and found a place in his capacious mind.

The "Sage of Königsberg" was in his early life a student of science. Though he is known to the world as a metaphysician and philosopher, his great work on *Pure Reason* seems to have put in eclipse the notable scientific work of the earlier days. His *Cosmic Physics* stands out as a remarkable exposition of scientific speculation.

To Kant belongs the credit of giving modern form to the ancient theories of the cosmos. In his study of the Newtonian theory of gravitation he was led to extend its application to the whole sidereal system. In this he was perfectly logical and consistent. True to his philosophical pre-dilections, he sought to apply, the same law to the intellectual realm.

It is enough for our present purpose to call attention to the fact that, in dealing with the subject of origins, Kant lifted the ancient Lucretian theory of the cosmos out of the hands of atheizing dogmatists, and gave it a distinctively theistic character. In explaining

the universe as subject to development (evolution) through mechanistic processes, he would not have been surprised to find God as an intelligent cause, but would be disappointed if he did not find Him. He not only anticipated Laplace, but robbed the French savant of any claim to originality in relation to the nebular hypothesis.

It is charged that Laplace appropriated the fruits of the labor of others, giving scant acknowledgment. Laplace would have been surprised to find the slightest evidence of an intelligent cause anywhere present.

The nebular theory became a scientific vogue at the close of the seventeenth century. This was fostered by the materialistic spirit which seized the mentality of a class of savants immediately after the French Revolution. Said Revolution was not marked by special veneration for religion. It dethroned Louis XVI. It also dethroned God. For three and a half years human depravity demonstrated its unrestrained power and savagery. With brutal ferocity it burst forth, and laid its hands upon institutions which had enshrined the symbols of religion and civilization. In mad mockery of sacred things, the beautiful women of Paris were placed upon the altars of the churches and dedicated as goddesses of Reason, while trembling bishops assisted at the parodies. Woman was worshipped, but immortality and God were disowned. The heart of the world stood still, the intellect was startled into a nightmare of speculation and research. It was inevitable that the human mind awakened out of its torpor would have an aroused interest in the profound questions of government, social obligations, and human nature itself. The encyclopedists, under the lead of Diderot, the most original and versatile writer of France, was the supreme manifestation of that awakened mentality.

Two names stand out noticeably in relation to questions vital to the human side of things. They were contemporary; Lamarck (1744-1829) and Laplace (1769-1827), the latter already mentioned. Lamarck has been styled the founder of biological evolution. Both witnessed the excesses of the Revolution; both survived the event over thirty years.

It is significant that Lamarck was born sixty years before Charles Darwin, and anticipated the great naturalist in advocating the theory and in using the term evolution. He dealt with life processes, specializing in biological studies, and laid the foundation upon which Darwin builded.

The Place of Metaphysics.

This is the place to consider the significance of metaphysics in relation to these great questions. Metaphysics is the philosophy or the "knowledge of causes and principles that belong to every department of inquiry." It is inevitable that where physics ends metaphysics begins. Called by Kant "the queen of all the sciences," it corresponds to the three ideas, God, the world and the human mind, and suggests a knowledge of what is beyond the material. It indicates a mental demand for a *rationale* of what lies behind and beyond the physical; for, constituted as we are, only that can be real to us which is rational, and only that which is rational is real.

Kepler scaled the altitudes of the physical universe. It was not enough for him to see the mechanics of the solar system. The planets and stars expressed to him "thoughts." The astronomer was transfigured into an inspired metaphysician as he exclaimed, "O God, I think Thy thoughts after Thee."

The mechanical theory of the universe, at the end of the eighteenth century, rolled like a wave against the sturdy thinkers of the Saxon cults. There were men of independent mind who had made their impress upon the philosophy of the day, while others yielded to the novelty of hypothetical theories. On the other hand, some were immune to the materialistic germ, while a kind of epidemic of doubt affected the susceptible. The mentally grounded were stimulated to review their positions, and thus were on the defensive against the aggressive propagandists. The lines were sharply drawn between the two classes known as Theists and Deists.

Theism is that philosophy which placed belief in God as the basis of creation, as an intelligent Personal Cause of all things; while the Deists believed in an eternal and Intelligent Being, but denied a personal Providence, and, accepting the light of nature, they denied the doctrine of revelation.

It may look like making fine distinction to say that Theists predicated God as self-existent Creator of and transcendent over all, revealing His will as to intelligent beings through a written record supernaturally given; while the Deists predicated an infinite Force inherent in matter as the blind cause of all phenomena.

If this is a true statement of the distinction, it follows that the Theists stood for the supernatural transcendence of God, and the Deist stood for the immanence within nature, namely, materialism.

Among the names of representative Theists whose teachings affected the thinking of the seventeenth century, were Locke, Kant, Butler and Berkeley.

On the side of the Deists were Collins, who prided himself on being a Free Thinker, and Tindal, who coined the term Deist in order to be identified as a believer in the "Religion of Nature." It is significant that Voltaire, during two years of exile in England, associated chiefly with the Deist class. It was to this class that the mechanical theories of the origin of the universe made special appeal.

The nebula of Andromeda* has been visible from the earliest times; also the one in Orion.† When Herschel, sweeping the heavens with his telescope, saw but few stars, he would say to his assistant, "Prepare to write, the Nebulæ are coming." These fleecy cloudlets of light were found to be more numerous in the dark pockets of the sky where the stars were fewest. With the increase of telescopic power, it was found that these hazy groups were composed of actual stars, often with a bright nucleus, suggesting a distinct solar system, with its center of gravity and planetary orbits, as in the case of our own system.

It is probable that, could we see our system from some distant point in the heavens, it would have the appearance of nebula. Whatever the mental bias toward the theory, theistic or materialistic, the consensus of scientific thought is that it is merely a somewhat plausible speculation, but lacking demonstration and proof.

Herschel's telescope disclosed nothing that Democritus (B. C. 400) did not suggest. Lord Ross, with his larger lense, resolved many of the clusters into actual planetary systems. More recent research has not shed further light upon the case. Distance seems to be the only factor in the way of resolving all, or at least most, of what appear to be luminous cloud-mists, by increased telescopic power.

If these filmy dashes of light should prove to be primordial matter there will still be the

*The constellation of Andromeda, celebrated in fable and poetry, consists of sixty-six visible stars, three of the second, and two of the third magnitude; and numerous other mostly small ones.

"Chained to a rock she stood; young Perseus stay'd

His rapid flight to woo the beauteous Maid."

†Orion, the splendid gleaming cluster, makes the heavens resplendent. Of the seventy-eight visible stars in this constellation, two are of the first magnitude. On the east shoulder of Orion is Betelgeuse, whose brilliant bulk, it is estimated, would fill the orbital space of Mars.

necessity of some cause as its origin. Sir Isaac Newton said: "To make such a system will require a Cause which understood the quantities of matter in the several planets . . . To adjust them together in such variety argues the cause to be not blind or fortuitous, but well-skilled in mechanics and geometry."

Kant climaxes his study of the cosmos with a remarkable apostrophe: "Two things fill me with admiration and veneration ever increasing—the starry heavens visible to my sight and the moral law within me. One begins where I am at the very point in the universe, and widens round in circles of worlds. The moral law within me starts from my invisible self and places me in the midst of an intellectual world. The one annihilates my personal importance; the other raises to infinite worth my personality, since that law manifests a life independent of my animal life and the world of sense."

Surveying the Mundane.

Astronomy deals with space, geology with time. These terms space and time furnish the ever-baffling limitations of all sciences. On the one hand, are the boundless and immeasurable expanses with every form of celestial objects; on other hand, is the earth on which we dwell, with its hard and complex facts.

It is not easy to realize how tardy we have been in arriving at any systematic knowledge of our terrestrial home, and how recent are the beginners of modern science as related to the physical earth.

It was in 1795 that James Hutton, the Scotchman, published a work opposing the views of Werner. The latter denied the influence of volcanoes as the cause of changes in the earth's surface, and advocating the aqueous theory; Hutton argued for volcanic influence. The result was that opinion was divided between the Neptunist and Volcanist schools.

William Smith (1799) is credited with being the father of British geology. In 1807 the Geological Society of London was established for the purpose of checking the tendency to theorize and tabulate the results of research. The following eminent scientists were contemporary in the year of its birth, and form a group who, by original investigations and by voice and pen, laid the foundations of modern geology: William Smith, Sir Charles Lyell, Boucher de Perthes, H. De la Beche, Sir Roderick Murchison, and Sir Humphrey Davy (chemist). Professor Louis Agassiz was born in the year in which the Royal Society was founded. Geol-

ogy, second only to astronomy, is at this writing one hundred and sixteen years old.

Fifty years after the science was launched, Froude remarked that "electricity is a toy and geology a paradoxical novelty." In any appraisal of the value and meaning of geology as a deductive science, it is necessary to remember that it inherited the hypothesis of planetary processes involving uncalculated and incalculable ages in forming. Quite naturally the question will arise, To what extent does the physical condition of this particular planet verify the conjectures?

The Time Factor.

It is obvious there could be no calendar prior to the existence of established orbital movements. The unit of time is the day, evening and morning, involving sunsets and sunrises. The terrestrial years have nevertheless been computed, and the earth is reputed to be hoary with age. The physicists, geologists, biologists and cosmogonists have all taken a hand in making the computations. Being without any exact chronological datum as a basis, what they give us as results are necessarily hypothetical. The estimates vary from ten million to a billion years as required for the processes of changing the primitive "Fire Mist" into a solar system in general, and specifically into the earth, which latter is the field of biological and geological exploration.

The geologists have claimed that the calendar was not long enough for their particular science, and have revised the numerical periods, and constructed a calendar of their own. It has been said of the biologists that, "impressed by the slowness of organic formation, they closed their eyes tight, and at one bound leaped into the abyss of millions of years."

The numerals given for the periods are so far beyond the grasp of the mind they might as well, for all practical purposes, substitute an infinite succession of years or the term eternal. The former would be in harmony with our conception of time as expressing a condition of flux, while the latter would imply a finality.

The computations were made on the period that would be required for contraction by radiation and cooling, for erosion and sedimentation, and by measurements of strata, and on the basis of fossil remains. Recent figures advanced in a popular history go beyond all previous figures, and dogmatically affirm one billion six hundred million years as covering the prehistoric periods.

These figures did not go unchallenged. It

is significant that the earlier conservative geologists did not indulge in chimerical notations, but based only general terms as "immense periods," "countless ages," thus avoiding exact chronologies.

Sir Charles Lyell did sanction definite periods in the case of some exhumed fossils, but he was mentally pliable, and in later life modified his position.

Lord Salisbury declared the claims of the geologists for immense periods to be excessive, and not necessary "even for the development of a jelly fish into a man."

Lord Kelvin asserted that the claims of the physicists were extravagant and impossible, while other savants pronounced the excessive periods to be fictitious and fantastic.

It is of remarkable significance that in 1837 the Royal Geological Society offered a medal and award for an essay upon a system of geological chronology. There was not a single response. It is evident that ninety years ago these colossal calendars were regarded as mere conjectures and impossible of verification. There have been no subsequent facts discovered that justify dogmatism in the matter, and geology is, as Froude, so late as 1864 said, "a paradoxical novelty" in matters of chronology.

Catastrophic versus Static Geology.

It is reassuring to be reminded of the uniform stability of the earth: but we are informed by those who have passed through earthquake experiences that the most frenzied fear seizes the soul when the earth shivers beneath the feet. Indescribable terror accompanies the wave-like motion or sinking of the solid earth. But the earth rolls on irrespective of our fears as if its steady daily business were that of carrying its human freightage safely around its elliptic orbit.

It is not so reassuring, however, when we learn that, from the year B. C. 1606 to A. D. 1850, there were catalogued no less than seven thousand separate earthquakes in different parts of the earth, on land and under the sea. We are indebted to Perry's annual lists, based on those of Dr. J. W. Mallet and his son, for the facts. They have continued with varying intensity down to the present day. It is manifest that the earth is, in fact, elastic rather than rigid.

We are not concerned here with the theories of the causes of these disturbances. Whether there is a liquid interior and a flexible crust, or a snap and jar caused by the rupture of solid materials, or of steam generated to the point of explosion. We are rather interested in the

bearing of these seismic disturbances on geological time.

The great differences in geologic periods show confusion, and cast serious doubts on the fundamental accuracy of the claims for excessive periods. It really seems that the earlier investigators lost their balance of judgment, and jumped to predetermined conclusions. That they either misunderstood the data or draw from them loose and fallacious deductions. It seems that they were the victims of mental prepossessions which resulted in warped and wild hypotheses.

The variations are by no means insignificant or inconsequential. If we grant the theory of mechanical adjustments of the earth's crust, it is obvious that, as the "faults" are rectified by paroxysms of volcanic or seismic action, the violence will decrease in ratio. Inasmuch as the occurrences belong to pre-human periods and before orbital time began, no data at that time were available and no calculator was present.

The primitive geologists dealt with static conditions and fixed formations; they explored remote strata and isolated deposits, basing their calculations on the slow processes of sedimentation in valleys and flooded river basins, and in gouged canyons and glacial action in obscure altitudes. Since their day world-wide archeology, aided by facilities for communication, and research, have exposed the errors into which they were led. The dynamic forces are still at work in decreased ratio; nevertheless, at work, and have been at work throughout the whole historic period.

The volcano and the earthquake are closely related agencies in the adjustment of "faults" or dislocations in the earth's crust. They are not to be regarded as the causes but, rather the effects of the rectification of the earth by a process of solidification.

Of volcanoes there are two hundred scattered over the earth's surface, many extinct ones having done their work, but ever ready as vents to belch forth at the demands of nature. They act as safety-valves in emergencies, and sustain an immediate or remote relation to the equally necessary and catastrophic event, the earthquake.

Mr. R. Mallet and his son, both eminent seismologists, made a catalogue of earthquakes from the year 1606 B. C. to 1850 A. D., showing nearly one thousand recorded earthquakes during that period. They occurred on land and at sea. Of seventy-nine recorded earthquakes between 425 B. C. and 1865 A. D., the

loss of life is given as nearly one million, while of the remaining forty-four the significant record is in the terms of property destroyed and surface affected.

By way of illustration, A. D. 115, Antioch destroyed; A. D. 126, Nicomedia, 150 cities; A. D. 1690, Sicily, thirty-four towns and 300 villages overwhelmed; A. D. 1759, Syria, ten thousand square miles shaken. It doubtless was the great earthquake which destroyed Lisbon in 1755, that stirred the civilized world to give attention to the meaning of such paroxysms of nature. In eight minutes fifty thousand people perished, numerous other cities were involved in the catastrophe, it being felt in Morocco, and as far away as Scotland. It convulsed five thousand miles of the earth's surface. A tidal wave sixty feet high rolled up from the sea and submerged miles of the coast.

Professor Fuch recorded one hundred and four earthquakes in the year 1870. The recent destructive catastrophe in Japan, September 1, 1923, involving Tokio and several other populous cities, shows that nature is still correcting dislocations of the earth's crust.

Perhaps the greatest earthquake disturbance in history occurred in December, 1920, in the isolated province of Kansu, China. The territory involved, was three hundred by one hundred miles in extent, and two hundred thousand lives were lost. The area seemed to have been suddenly churned by convulsions, hundreds of towns disappeared, valleys were submerged with earth. "The mountains walked," says the Chinese account. So remote was the region and so complete the destruction of the lines of communication that it was not until two years had elapsed that details of the calamity reached the civilized world. It was quick work, according to the cosmogony of the stolid Chinese, like the wagging of the subterranean dragon's tail.

The earth goes noddling around its orbit with two hundred volcanoes belching forth lava, its crust shivering with chronic ague in the form of earthquakes. It carries with it great oceans of water heaving with ceaseless tides. The processes of evaporation and precipitation halt not day or night. Every shore of continent and island is washed by the tossing waves, every land is perennially softened by torrential showers, and the rivers carry the detritus from the hills to the valleys and to the seas.

Thus the surface of the earth is subject to processes going on before our eyes, and, notwithstanding the claim that at some undefined

period in the past paroxysms, ceased and nature became static, yet floods, glaciers, pluvial storms and destructive forces are constantly at work changing the face of the earth.

Sir Charles Lyell and his contemporaries, though reluctant to accept the catastrophic theory, were quick to perceive the adverse implications involved. More recent research indicates that the same law by which paroxysms affecting the earth's crust were in the earlier processes more violent, is applicable to present-day pluvial processes, namely, that, as nature reaches adjustments, the ratio of violence will be reduced.

Yet, in spite of all this evidence, it is cynically assumed to be unscientific to admit more violent processes in the past than there are in the present. It is regarded a vice to reach a static position in philosophy, but a virtue to become static in science.

The Glacial Age as a distinct geological period was founded by the distinguished Louis Agassiz as late as 1840. He had a charming personality, was eloquent and popular. However, his view did not meet with universal favor, being founded on local conditions, notably among the Alps. Agassiz deduced a universal condition from a study of glacial action on polished and grooved rock surfaces and "traveling stones." Professor Croll calculated that it was anywhere from 80,000 to 210,000 years ago. It is agreed that the ice cap was of limited extent. It is claimed that it was in the nature of a "paroxysm," and merely a phenomenally cold season. There are still glacial localities, and we still have occasional ice-covered countries.

Dr. Andrews, from a study of lake levels and sand drifts along the Great Lakes of the United States, came to the conclusion that the "boulder drift" period, with its polished or grooved stones, which were supposed to prove glacial and ice action, was not over five or six thousand years ago. This, and also the discovery of an anchor and implements beneath silt, the result of "an arctic winter," bring the supposed Glacial Age close to the human period, and show that it is erroneous to assign it to a remote antiquity.

Pluvial Conditions.

It is inconceivable that there should be an ice condition without a pluvial condition, since it is merely a question of temperature. Modern glaciers are pouring out immense streams of water continuously. In times of rain and thaw the torrents increase, and the rivers become flooded and fill the valleys. Hence, the

power of water to produce catastrophic effects is evident. Innumerable cases might be cited in illustration of the effects of such pluvial visitations, causing varied strata of gravel and sand wherever there are water courses.

Perhaps the valley of the Somme, France, will furnish a typical case. The River Somme drains an extensive watershed in northern France. It is a sluggish stream, passing through several towns and villages. Leaving Amiens, it follows its course through a valley from a mile to a mile and a half wide, measured from the summits of the hills. It reaches Abbeville, where it is only about fifty feet wide, and flows on to the sea. On the sides of the hills back from the river channel are deposits of peat, loam sediment, alluvial sand and gravel, brick earth and inundation mud. It was the contention of Sir John Lubbock and Sir Charles Lyell that the river had excavated the valley and made these deposits through thousands of years.

However, Professor Andrews made an independent investigation, and came to the conclusion: 1. The river in times past was immensely larger than it is at present, and was flooded periodically by heavy rain falls; 2. That the gravel deposits were made with great rapidity, and did not require a long period. In proof of the accuracy of Professor Andrews' deductions there were excavated from below the peat-bed Roman remains in the form of sunken boats, freighted with Roman bricks; also Gaulish coins and an iron tool. Julius Caesar invaded Gaul B. C. 56. The valley of the Somme was a source of valuable relics, which found their way into geological museums, and were tabulated as belonging to immense past ages, so prone are scientists to engage in wild speculations.

One of the methods of measuring the geological periods was by classifying the progress of the human race subsequent to its arrival upon the cosmos as belonging to the Stone, Iron and Bronze Age. It is now agreed that such classification has no chronological significance, and that the kind of implements used simply mark the degree of civilization that the individual or race had attained. In fact, all three kinds of implements have been found in the same deposits, and are used simultaneously even in modern times.

Since the fantastic periods of the hypothetical scientists are open to revision, the reliable deductions of Professor Andrews, indicating that only from five to seven thousand years are required as a maximum period for the explored

geological formations, it remains that we ascertain, as far as possible, what bearing the exhumed facts have upon the historical developments.

It by no means reflects upon the sincerity of the archeologists that, after thirteen of the savants, at the call of Boucher de Perthes, had spent three days in Paris in examining a Somme Valley relic in the form of a human bone, decided it to be some 240,000 years old, and so reported to the Royal Society, when, shortly afterward, it was found to be fresh bone! It is well to admit the value of dividing the geological systems for study and classification for pupils in the class-room.

However, it should not be lost sight of that the third system known as the Tertiary period, during which mountains were upheaved, valleys formed, and other catastrophic events occurred, as yet has not yielded a single human skeleton nor any other evidence of a human existence.

Mr. Southall, in his recent book, *Origin of Man*, fixes the Glacial Age at not to exceed thirty-five hundred years ago, or about B. C. 1625. He also shows that in many places vast physical changes in the land levels have occurred since the retreat of the ice cap from the north of Europe.

A notable conformation (which is typical of such occurrences in numerous places throughout the earth), is found on the west coast of Scotland. In the vicinity of Stirling, as late as 1819, the remains of a whale were found twenty feet above the highest tide of the Forth River. Also, buried in the raised beach, an iron anchor was found, by Sir Charles Lyell, showing the use of iron prior to the Roman occupation. The Romans crossed the Firth above Stirling. The "carse" of Stirling was twenty-five feet above high-water mark.

Also numerous canoes have been dug up near the Clyde, some found beneath the streets of Glasgow. The land level must have been lifted at least thirty-five feet to strand a whale, or deposit a vessel with its iron anchor so far inland.

The Testimony of Tradition.

Tradition contains within itself an element of infallibility. It rests back upon some fact or impressive occurrence. It is spontaneous, and spreads until it becomes the property of a family or a tribe. It may find expression in a crude lyric or the incantations of the Medicine Man, or it may be carved on a rude tablet in hieroglyphics.

It is well known that among the Indian tribes a particular person was selected to be the preserver of the history and traditions of each nation. Hence the existence of the Mastodon was a tradition that "they were often seen, that they fed on the leaves of lime trees, they did not lie down, but leaned against the trees to sleep."

The Delaware Indians of the Revolutionary times narrated to the Governor of Virginia the fact of the destruction of the great animals which were a menace to the game animals of the tribe in the Big Bone Licks of the Ohio. This tradition not only confirms the existence of the tremendously large animals (which have been exhumed subsequently) during historic human times, but points also to a probable catastrophe, involving their practical extinction. Tradition in that case becomes accepted history by the confirmation of science. It has been charged that the archeologist fixes his attention upon the fossil, and fails to observe its geographical and geological setting, and thus loses the true perspective.

It is usually agreed that the oldest reliable history is that of Egypt, and that the first Mortal King was named Menes. The word stands for Man. It is significant that so many nations use for the names of their founders the equivalent for Man—the Lydian Manes, the Phrygian Manis, the Cretan Minos, the Indian Menu, and the German Mannis. This may be the result of indefiniteness and generalizing in the title of the dynasty. Nevertheless, it gives to each a human setting.

But what concerns us here are the legends and traditions which have a bearing upon the great physical upheavals, and which shed light upon great historic cosmical occurrences. Of these the most persistent are those relating to origins, catastrophies, and tragedies. Those are the matters which challenge attention and form the most indelible impressions.

It is well known that legends of ancient floods are to be found all over the world. Egypt seems to be an exception, which may be due to the annual inundation of the Nile making a deluge a common event. The mythologies of Germany, China, Mexico, Peru, the aborigines of America, as well as of other nations, contain specific references to remarkable deluges in the obscure past of their histories.

It by no means follows that these widespread traditions almost simultaneous in the vague past are reminiscent of one great deluge submerging all the "high mountains that were under the whole heavens." Such an interpretation

was at one time supposed to be plausible, but is now discarded through the advancing light of knowledge. On the other hand, such uniform and persistent legends furnish a basis for demonstrating the existence in the remote past of a general pluvial condition over the earth's surface, which was catastrophic in character, and part of the process of the original adjustment of the earth's crust.

It is noteworthy that the ultra-materialistic savants ignore to a great extent these indications of a general pluvial condition. They furnish a challenge to show cause why these persistent evidences of the catastrophic adjustment of the earth structure should not be given due consideration, especially in relation to the atmospherical envelope. That water should have a large share in the formative processes was inevitable, since water covers eight-eleveths of the earth's surface at an average depth of two thousand fathoms, about twelve thousand feet. From the purely scientific aspect of the case, it is by no means necessary to consider any plan to perpetuate the human species or preserve its solidarity, though those questions may be involved as results.

What bearing traditions have upon historic time is an important consideration. M. Martinus, referring to the Chinese tradition concerning the founder of Chinese civilization, tells us that Fuh-he* escaped from the waters of a deluge with his wife, three daughters and three sons and states that the Chinese compute the deluge to have occurred four thousand years before the Christian era.

Berosus, M. Oppert and others, concur in the general view that there were full-fledged civilizations in existence about four centuries before the Christian era, each having traditions of a deluge. Josephus refers to writings extant in his day, which refer to the pre-deluge inhabitants as of unusual size and as attaining long lives. Pausanius, among the Greeks, and Pliny, the Roman, testify to the same facts. It is of immense significance that there is not the slightest hint anywhere that the human species was other than human—*sui generis*. We can-

not avoid the conviction that, if such was not the case, tradition would have contained some hint to that effect.

It has recently been held that remains of the primitive man may possibly be found amid the dry plateaus of Mongolia. That is an exceedingly remote region and is in process of exploration. This is very interesting, inasmuch as some of the skulls which have been exhumed are said to be of the Mongolian type, and our attention is called to a people who, not only have made history, but impressed immense populations with a distinct facial and cranial type.

Moreover, it is of interest to know what traditions have to say concerning that people. Setzer, the Mongolian historian, mentions a myth to the effect that his race sprang from a blue wolf. Another legend has in it a more impressive idea, namely, that the ancestor of the Mongolian people, Budantser, was miraculously born of a Mongol widow. The tradition of the brute origin might well be justified by their history of savage brutality in invading neighboring tribes, destroying cities, and ruthlessly spreading bloodshed and a trail of slaughter to the utmost boundaries of Asia and Europe. But the myth of miraculous origin points to the deeper and more rational conception of a creative origin.

Geographically, also geologically, Mongolia is related to China. It is a Mongolian tradition that the fourteenth century was marked by the visitation of a great comet, which was accompanied by a devastating earthquake, and tremendous floods. If it is possible for human remains to survive vast periods of disintegrating years, it is obvious that, from among the vast hordes of the victims of the Mongolian military migrations, some skulls and skeletons should be found. It is worthy of note also that, during the reign of Wei-lee Wang, of China, about 500 B. C., an earthquake occurred which threw a mountain across the Yellow River, causing a widespread and catastrophic inundation.

While the mass of world-wide traditional lore does not necessarily demonstrate one universal deluge, as previously stated, it does furnish a scientific basis for a very general pluvial condition and for a study of the series of paroxysms caused by the atmospheric outpouring.

In 1456 A. D., a great comet appeared in the sky, with a tail extending 60,000,000 miles, causing general dread among all classes. It was thought to portend the end of the world. Prayers were ordered to be said in all the churches. "Lord, save us from the devil, the Turk and the comet," was the general petition.

*Fuh-he's reign of 115 years, is in harmony with the Semitic legends of long-lived men. He is said to have organized and given names to the classes and tribes of his race, and thus was the founder of Chinese civilization. The tomb of Fuh-he is still shown at Chin Choo. He found an existing people cherishing traditions to the effect that, at some time in the past, heaven and earth united to produce man to possess the soil of China. He appointed seasons for the expression of gratitude and the offering of the first fruits of the earth.

It reappeared at periods of seventy-five and one-half years.

The astronomers had a vague idea that the earth was enveloped in a vaporous atmosphere similar to the rings of Saturn. Dr. Whiston, the eminent scientist, successor to Newton in the chair of Mathematics, at Cambridge University, suggested it as a possibility that the great comet's tail came into contact with the earth's atmosphere and caused the deluge of Noah. Others concurred in that idea. That view would be regarded as a chimera of science to-day, since the earth has survived so many visitations of these distinguished visitors from the solar depths.

It is as impossible as it is unphilosophical to overlook the question of moral conditions in relation to the specific references to the pluvial catastrophies. The traditions do not fail to place emphasis on this feature. Catullus, the historian and poet, describes the conditions as follows:

But when the earth was stained with wickedness
Aud lust, and justice fled from every breast,
Then brethren vilely shed each other's blood,
And parents ceas'd to mourn their children's
death.

* * * * *

The impious mother, yielding to the child,
Fear'd not to stain the temple of the gods.
Thus right and wrong, by furious passions mix'd,
Drove from us the divine, propitious mind.

The Greek and Roman historians alike testify to the existence of a gigantic race of men whose remains were exhumed upon the subsiding of a deluge. Philostratus, in his *Heroics*, says: "Many bodies of giants were discovered in Pallene by earthquakes." Pliny says "Upon the bursting of a mountain in Crete by an earthquake, there was found a body standing upright," etc. Solinus says: "The story of Orestes's funeral testifies to the bigness of the ancients whose bones were dug up at Tegea," etc. Josephus confirms the traditional records concerning the large stature of the pre-deluge people. Ovid, Lucan and Seneca alike testify concerning a deluge, saying: "The beasts also perished into whose nature men were degenerated." Berosus, whom Josephus endorsed and quoted, enters into details as to the historic flood.

It must be borne in mind that the names Xisuthrus, Ogyges and Deucalion stand for the same legendary personage. According to Abydens, Saturn warned Xisuthrus of the coming of a great deluge, and, thus being forewarned, he provided means for his personal safety. Diodorus distinguishes the great deluge as that of

Deucalion, the Scythian, and of this we have a graphic account by Lucian, in his book on the goddess of Syria. He says:

Now, concerning the first race of men, they (the Greeks) relate thus: they were very obstinate and did very wicked things; and had no regard to oaths, and had no hospitality or charity in them; upon which account many calamities befell them. For on a sudden the earth sent forth abundance of water, great showers of rain fell, the rivers overflowed exceedingly, and the sea overspread the earth, so that all was turned into water, and every man perished. Deucalion only was saved alive to raise up another generation because of his prudence and piety. And he was preserved in this manner: he and his wives and his children entered into a large ark which he had prepared. They sailed in the same ark so long as the water remained on the earth: this is the account the Greeks gave of Deucalion.

There is a possibility that this writer will be charged with being a traditionalist. Be it so. In times past questions in controversy placed the disputants by classification as metaphysicians and mathematicians, and there was no stigma upon either class. The modern way tends to a cynical mental attitude on the part of the hypothetical theorists. What are traditions but the mental formations springing spontaneously out of the unsophisticated past? Just as real are they as and often far more reliable than the confused overlapping deposits of shifting sands and gravel-beds, laid in strata as the result of nature's fortuitous cataclysms.

A tradition, strip of extraneous accretions, is the voice from the past, the throbbing human past, telling what actually occurred near the beginnings of sentiment and emotional life. Telling of undesigned coincidences, these, repeated, furnish often the strongest collateral proof of truth. Moreover, the prevalence of traditions bespeaks a degree of intelligence which removes from consideration any theory of man's animal origin.

There are traditions of massive men, long-lived as individuals or tribes, their standard of morals sadly decadent; of civilizations, rising rapidly and soon becoming full-fledged, which offended heaven and incurred retribution from the gods; but there is nowhere the slightest hint or trace of any assembly of semi-human simians discussing ideals, or selecting, by a primitive eugenic procedure, the catarrhine progenitor of *genus homo*. On the contrary, we learn from the Greeks through Ovid that, after a catastrophe, of which all nations preserve remarkable traditions:

Some of the heavenly seed remained, which,
sown

By Japhet and with watery substance mix'd,
Was formed into the image of the gods.
And when all creatures of the earth were prone,

Man had an upright form to view the heavens,
And was commanded to behold the stars.

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The Antediluvian Earth and its Inhabitants

By Dudley Joseph Whitney, B.S., Exeter, California

Condition of the Earth



HERE is one rather neglected Scripture to which I try to give heed. It is that in which Paul directs his readers not to go beyond what is written. There is very little written about the antediluvian earth, and so what is given here will have to be largely inference, and no one has any right to be dogmatic in a matter of inference.

There are, however, several sources of information which we may follow as to the nature of the earth before the flood, and altogether, a good many significant facts about the matter are available.

First, there is the very brief account given in the first part of Genesis. To this may be added the traditions of early people about the Golden Age of the human race, which was ended by a Deluge that was sent to punish men for their wickedness.

Of an entirely different nature is the testimony of the rocks, particularly in relation to the fossil plants and animals which they contain. From these fossils we can learn much about the climate of the early earth and such things. And what we do learn fits excellently with the Bible record.

When God finished the work of creation, we are told that He looked on what He had made and it was "very good." The Scriptures thus intimate the excellent state of the early earth. Certain features of it were to be subdued by Adam, but in principle we might almost say that the earth at the end of the creation was a perfect earth. Many traditions of mankind intimate the same thing.

Between Eden and the Deluge there may have been great changes on the earth, climatically and otherwise. Beyond the fact that there was a curse upon mankind and plants and animals after the sin of our first parents, we know little about the changes that came upon nature. Certain plants deteriorated and changed great-

ly. That we know from Genesis 3:18. Presumably many animals changed and deteriorated likewise. Otherwise we know very little regarding the nature of any changes in the earth between the creation of Adam and the Deluge. Since there was no decrease in the vigor of righteous men before the Deluge, as can be seen by the great age attained by the various patriarchs preceding and including Noah, I am inclined to believe that the earth itself changed very little at the time of the curse, so that up to the time of the Deluge it was almost a perfect earth, though the plants and animals on it may have degenerated.

And now let me say, before beginning the details of this discussion, that I am as certain as can be that the earth from Adam to Noah was so immensely different from the present earth that the two are not to be compared in the slightest degree. A passage in the Bible says, "Eye has not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him." In similar fashion, in this degenerate earth the heart of man may not be able to conceive of the glorious beauty of the earth which was prepared by our Creator for Adam, "the son of God" (Luke 3:38). One common illustration will indicate something of what we lost. I draw my breath in admiration when I see the peacock with his gorgeous tail spread out in all its beauty, the regal sheen of his breast and neck blending into the curve of the gigantic fan which his extended tail makes. Even that peacock has doubtless degenerated greatly from the splendor of his ancestor who displayed his beauty before Adam and Eve in the Garden of God. Granted that the peacock in some way illustrates the beauty of creation and the loss that came upon men when our first parent fell from his high estate, we get in imperfect fashion a hint of the nature of the early earth and what we have lost.

The fossils give us some most amazing tes-

timony regarding the kind of earth into which the sons of Noah were born, for we assume with full justification that the fossils are remains of antediluvian plants and animals.

They reveal to us several facts directly. Elephants, bears, sloths, and many other animals whose representatives are alive today were often far and away larger than their present degenerate descendants. This gives excellent testimony that they lived under very favorable conditions of food and climate.

Enormous reptiles roamed the earth, in places at least, though perhaps not in every clime nor in every district. Unlike the beasts, the reptiles grow throughout their whole life time, so their enormous size indicates their great age, and connotes, therefore, very favorable climatic conditions.

Some of our common trees were no larger in that early age than are their descendants today, but certain kinds of lower plants reached an enormous size, and were as large as trees, although now similar plants are perhaps only knee high, or under favorable conditions waist high. It must have been a wonderful earth to cause such growth.

Perhaps the most striking testimony of the fossil record, however, relates to the universality of the favorable climate. In these days there is hardly a spot on earth which is entirely pleasant. There are icy wastes and tropical forests, arid deserts and wind-swept plains. Even in the best of the temperate regions we often shiver through the winter months, or swelter during the hot summer time.

For all that the fossil show us, there was little severity of climate during the time before the Flood. Far up in present polar regions corals once grew and vegetation like that of Cuba or the Southern United States flourished on the land. Yet elsewhere there was no special sign of high heat. Elephant fossils, for example, are found just as well in Siberia and Alaska as in Africa. There may have been a north pole and a south pole and an equator, but there seems to have been little difference in the climate from pole to pole. What difference there was, seems to have been due to elevation of land or local conditions, not to position in relation to the equator or the poles.

This is one of the most striking and significant facts that we can find. If a climate like that of perpetual spring or early summer reigned in the early earth, it must have been amazingly unlike the present earth in many ways. I purpose to discuss this matter from several angles.

First, let me say that, as to how such a condition could exist is absolutely incomprehensible to the scientists. Consult any more or less reputable geology and see. I cannot say that any of the standard geologies are as reputable as they might be. The authors, if they discuss this matter of a mild universal climate in the ancient earth, give perhaps one or two helpless, unsatisfactory guesses as to the reason for it, confess themselves unable to account for it, and then pass on to some other topic.

It is worthy of note regarding that salubrious ancient climate that it indicates a total lack of violent storms of either wind or rain. Why is this? Simply because violent storms, or even winds of very moderate intensity, develop through differences of temperature in different parts of the earth. Heat causes the air to expand and rise. Then air from another place rushes in to take its place. If there was a mild and rather uniform climate throughout the whole earth there would be no strong winds, no great storms, no heavy rains. That is a plain, undeniable fact. I ask every geologist to face it.

Considering the uniformity of the ancient climate I question if there were summer and winter, or a change in length of days. It seems probable that the earth kept a uniform inclination toward the sun, so that the days were all of the same length. It may be so and it may not be so.

This uniformity of climate and the consequent lack of heavy rains bring to mind one of the most puzzling features of the creation record, or, rather, two of them. One is the intimation in the second chapter of Genesis that "the Lord God had not caused it to rain on the earth." Whether this was a temporary condition or not we do not know. At all events, when we find that corals grew in northern seas and that elephants roamed over Siberia as well as over Africa, we have to decide that there were no *heavy* rains in the early earth, and we score a most substantial credit mark to this passage about the lack of rain, which passage has heretofore been a favorite item with critics. Instead of pleasing them, however, it should provide a most bitter and unpalatable dose for them.

In connection with the problem of rain or no rain, we might also pass over to the prophet Isaiah who speaks of the future perfect earth, and says, "Every valley shall be exalted and every mountain and hill shall be brought low, the crooked shall be made straight and the rough places plain." This is an indication that in the future perfect earth there shall be no

rugged mountains nor deep valleys, but the land shall be smooth and pleasant. Apply that to the antediluvian earth. It is the kind of earth there would be if there were no heavy rains, merely a light mist, or such moderate rains as could be absorbed easily by the soil, without causing any erosion. There would be a perfect climate, a perfect earth, just the kind of state which Isaiah intimates; just what the fossil record suggests. The Bible and the fossil record go together well it seems, and yet there is still more to be said on the subject.

One of the greatest objects of scoffing by the critics relates to the statement that, in the making of the earth, the firmament (the *expanse* above us) "divided the waters from the waters." That does not seem to make sense to us in connection with the kind of earth we have now. The best way to approach the problem is to think what those words naturally mean to us. They evidently suggest that far up in the air there was a shell of water surrounding the earth. There would then be the firmament, or the atmosphere, the "sky." Birds "fly in the open firmament of heaven," as the Bible has it, so evidently "air" or "sky" would be a fair equivalent for "firmament," with the ordinary man or woman. The waters under the firmament would be the rivers and seas. The waters above the firmament, judging by the expression we are considering, would be a shell or canopy of water far up in the air.

It is nonsense to think of such a thing, one might say, judging by present conditions. We will grant it. The earth then could be compared in form to a baseball surrounded by a soap-bubble a little larger than the ball. The earth would correspond to the ball, the bubble to "the waters above the firmament," and the "firmament" to the air between the two. Nonsense, it may appear, but that comparison gives a fair suggestion as to the meaning of the expression that there were waters above the "firmament."

Now see what such a thing would do. It would give exactly the kind of climate that the fossils indicate existed in the early earth. There would be no great atmospheric changes, no torrid zones and no arctic zones, no heavy rains, no storms. Elephants could thrive in what is now Alaska as well as in what is now Egypt. Vegetation could be rank and luxuriant wherever soil existed; and in a perfect earth there would be soil wherever there was land. Corals could flourish in northern seas and under the equator alike.

How such a shell of water could exist we know not. The thing seems to be an impossibility. However, it is also impossible for corals to grow in both Arctic seas and tropical oceans, yet in the early earth they did grow in both places. The geologists cannot suggest how such things could be. I submit for their consideration the Genesis statement that in the early earth there were waters above the firmament. This would doubtless give the kind of climate that the fossils show existed in the early earth, and it is the only thing that would do so, as far as we can tell.

As a matter of reason and logic one thing has to be kept in mind. Our inability to understand how certain conditions could be must never be used to argue that the conditions did not exist, provided there is proof that they did exist, yet this principle of reasoning is almost universally violated. We cannot understand how elephants could thrive in both Siberia and Africa, yet they did thrive in both places, whether we can understand it or not. Alongside that fact I will put the proposition that, if there was a shell of water above the atmosphere, and the days were all of equal length, it would give the earth something closely approaching a uniform climate. I will further point out that there would be no heavy rains nor violent storms, and no deserts. These things are in harmony with Genesis and geology both. The creation account fares very well after all in the matter of "the waters above the firmament."

Now, with one or two more brief observations I will close this phase of the discussion. The richness of early flora and fauna as seen in the crust of the earth is amazing. Our coal comes from vegetation buried in the Deluge, if I read geology aright. The gas that runs our engines comes mainly, it seems, from the bodies of marine animals buried by the Deluge.

Considering the abounding wealth of both coal and petroleum, the ancient earth must have been of surpassing richness, almost beyond our comprehension.

Think of only one or two things. Our soil now is mostly thin and weak. Over vast areas of the earth the surface is composed of rocks, or lava flows, or infertile sands, or sheets of ice, or barren wastes of other kinds. A farm composed of fine, rich, deep soil is hard to find. In other words, fine land is scarce, very scarce, in comparison with the total area of the earth.

Again, in our temperate regions, even when we have rich deep soil, we have only a few months of growth and vigor, then come the

frost and death or dormancy. What if we could be transported to an earth where the soil was perfect, moisture perfect, and it was perpetual spring? We can hardly imagine it. The luxuriant wealth of fossil plants and animals, including coal and oil, indicate just that kind of an earth before the Deluge.

Think again, of the gorgeous plumage of the peacock; also of the Bird of Paradise, the Golden Pheasant, the wings of butterflies, the bloom of flowers, their sweet odor. Remember that all these beautiful objects are only survivals in a small and ineffectual way after thousands of years struggle for existence in a sin-stricken and ruined earth.

The precipitation of a canopy of water, previously held in the upper air, would help much in producing the Deluge, and its disappearance would certainly cause a radical change of climate. Such a change of climate is indicated by the shortened ages of men after the Deluge, and by the difference in plants and animals, as indicated by a comparison of the fossils with present plants and animals. It has often been pointed out that there were evidently no rainbows before the Deluge, and the coming of the rainbow indicated a great change in the atmosphere. I am not at all insisting that there was a canopy of water in the upper air in the early earth, for there is no justification for being dogmatic on a matter like this. I merely point out that such a canopy would doubtless account for the equable climate of the early earth to a considerable extent and that the expression of "the waters above the firmament" indicates just that condition, and I am also pointing out that it would offer a partial solution for the Deluge.

There is another point to be noted. As I understand it, the ancient Hebrew year had only 360 days, but our present year has $365\frac{1}{4}$ days. If it be granted, as it should be, that the antediluvians were correct in their measurement of the year, a little more than five days have in some way been added to the year. I am inclined to believe that some great astronomical disturbance, which retarded the rotation of the earth or otherwise lengthened the year, was in part responsible for the Deluge. On this matter, too, one has no right to be dogmatic.

It may have been responsible for the inclination of the earth so that the days are long and short as one goes from the equator to the pole. It is at least hard to see how winter could be avoided in the far north, before the Deluge so that corals could thrive there, if,

for part of the year, the days were very short and the nights very long. However, this also is something we cannot decide much about. One of the most wonderful things about certain plants of temperate regions today is their reaction to light in connection with blossoming, fruit production, and such things. It would almost seem that the days must have varied in length in the early earth, even if the temperatures did not change much.

Before we leave this matter of the plants, I want to state a conviction I have had for years, which is based in large part upon observations in plant breeding and in variation generally. We hear it said that the natural apple, for example, is a scrubby, inedible fruit, and that selection has brought it up to its present condition. We hear it remarked that certain domesticated animals originally were wild.

As far as the plants are concerned, I feel convinced that the original condition was far superior to the present condition and that the good variety is not an improvement of a scrubby wild plant, but that the scrubby, wild plant is the degenerate descendant of a beautiful, created plant. When the plant-breeder takes a wild plant, and by culture and the selection of seedlings obtains fine, edible fruits, or other products, he does not put into it what was not there, but simply brings back qualities that were in the original ancestor, but which had almost dropped out in the struggle for existence. The nature of the fruits, flowers, and perfumes of the plants in Eden, and the songs of birds must have been superb.

Among animals I question seriously if oxen, sheep, goats, horses and dogs were not domestic animals from the very beginning. It would, for example, be almost an impossibility, and certainly not a thing to develop naturally, to capture and domesticate present-day wild sheep and goats; and if the present-day zebra provides a fair representation of the kind of disposition horses would have whose ancestors never were tamed, it is extremely improbable that man would ever succeed in taming horses.

In other words, it seems to me that both domestic plants and animals are largely products that were either domestic through all time, or else the domestication has merely brought back qualities that were there originally, but which were lost temporarily when their ancestors were away from the care of men and had to undergo a severe struggle for existence.

Our Antediluvian Ancestors.

This is a subject which has been discussed so much that I do not care to undertake any

systematic analysis of it, and will do little more than bring forward a few matters that are generally overlooked.

The most striking feature about early men was the great age to which they lived. It is very clear that they must have been as superior to us in mentality as they were in physical vigor. The antediluvian patriarchs could live more than 900 years, but in just a few generations after the Deluge they dropped off to 200 years or less. Even a great man like Abraham died far short of the 200-year mark.

We hear a great deal about the great pyramid these days. As to its significance in prophecy, if any, I will make no suggestion. As to the accuracy of construction, both in design and workmanship, it is amazing. Yet it evidently was built by men who had degenerated to a great degree from antediluvian standards. For example, although early men could well live 900 years and more, the builders of the pyramids were not likely to have been more than 150 to 200-year men, that is, far below antediluvian standards, or only one-fourth as capable, we might say, as Noah and his sons.

Again, the mind of man is a marvel. It is said that, unconsciously we remember everything we ever hear or experience, even though our memory recalls to us only a trivial proportion of past events. Is it possible that our early ancestors, or that Adam, if he had never sinned, had a mind which would register at his command every experience? I think it probable. In other words, the nature of the mind of man and the achievements of early men suggest to me that the intellectual capacity of our first parents was so great as to be beyond our comprehension in both degree and kind. We must have degenerated amazingly from their standards.

Gifts of genius in certain individuals suggest this. One person is a mathematical genius, another a musical genius, another an inventive genius. In each case there is a quality far beyond the comprehension of the well-rounded and highly-talented man who is not gifted with that incomprehensible thing called genius, which, along certain lines at least, is far different from the capacity for taking pains. The presence of genius in certain persons who are otherwise mentally defective in certain ways, shows that.

I cannot believe that a person has any quality which he did not inherit. I cannot believe that the musical genius on this degenerate earth has a greater capacity for music than his

original, perfect ancestor, nor that the mathematical genius has a more brilliant mind for mathematics than his original perfect ancestor.

Of course, the science of genetics shows that a plant or animal often receives a double measure of some character. It is possible that genius is an abnormality. I merely am inclined to believe that our first parents had as much capacity for any physical or mental achievement as any genius, but that they had all qualities in well-balanced measure instead of—like most geniuses of the present time—far more of one quality than of others.

This brings us to another important point, and that is written language. I question decidedly if there was any writing until after the Deluge. If a man had a mind that could grasp and remember facts perfectly, he would never need to bother to devise writing. Why should he? Not until memory became defective would writing be required. That point is very plain. Men who were far more capable than the builders of the first pyramid (which I understand contains no writing) would not need written records. Furthermore, the written languages of early races are so diverse that it seems unbelievable that they could have a common origin.

For example, one writing goes up and down, another horizontally; one from right to left, another from left to right. One is phonetic, another composed of word signs. The ancient Persians and neighboring peoples wrote with wedges, the Chinese in totally different fashion, the Hebrews still differently, and so on. Writing must have originated after the Deluge, in spite of occasional references in ancient documents about antediluvian books. Those "books" were more likely passed along verbally, as is the case with many peoples who have had no written language.

One more point. References are now and then made to the alleged wonderful civilization before the Deluge. I question it decidedly. That there was a civilization and that the men were wonderfully capable, I do not question, but if the earth was as the fossil record indicates, there was no occasion for any great civilization in the way of cities, or machinery, or industrial development.

A brief consideration of conditions will show this. The climate, as has been seen, was almost perfect from pole to pole, with no extremes of heat and cold. Therefore, there would be no great occasion for elaborate housing, nor for any more clothes than were required for modesty or adornment.

Cities develop through trade, or perhaps, in the grouping of individuals for mutual protection against enemies. Certainly there would not need to be much transportation of goods from one place to another, and so no need for cities, if the soil was deep and rich everywhere and the climate equable, or almost so. A very simple, primitive civilization would suffice. Anything else would be superfluous. It would not be a matter of the capacity of the men, but of requirements for comfortable living.

The Saviour said of early men that they bought, they sold, they planted, they builded, they married and were given in marriage until the day that Noah entered into the Ark, and the Flood came and destroyed them all. These things could develop in a simple kind of civilization. It would not require great cities, nor great buildings.

Parts of the crust of the earth are crowded with the remains of ancient plants and animals, but remains of the handiwork of men are few indeed. Flint chips and other similar things come most probably from post-diluvian men. They could possibly come from antediluvian men. Certainly in a mild earth, rich in plants and animals, more or less alike in all parts, no great civilization, in the way of great cities and substantial buildings, would need develop, and that is one reason that the fossil handiwork of antediluvian man is seldom if ever found.

In all these things I admit that the ideas given are mainly speculation, but this speculation in every case is built upon more or less substantial grounds. It is little we really know about the earth before the Flood, but the things which we do know indicate that both men and earth were endowed by the Creator to a degree almost beyond our comprehension. It is heartbreaking to contemplate what man has lost by turning away from God. It is glorious to know that both we and the earth itself will some day be brought to a state of heavenly perfection.

After the editor of the *BIBLE CHAMPION* had read the preceding part of this article, he sent us the following query:

"How could the atmosphere as we know it today hold up such a large quantity of water in the vaporous state, if there was a shell-like covering of water above the firmament in the antediluvian earth?"

I do not know and have no idea. The thing seems to be impossible. Yet it is also impossible for Greenland and Siberia to have a climate like perpetual spring without having most of the rest of the world sweltering in unbearable

heat, yet the fossils show conclusively that not far from the North Pole plants of the present warm temperate regions once flourished, while the rest of the earth had a climate very little warmer. One impossibility we do not know about is placed against another which we do know existed. I merely point out that a canopy of liquid water over the earth would evidently give just the kind of climate that the ancient earth had, and that this is what seems to be indicated by the term "the waters above the firmament."

How the thing could be accomplished is beyond me. The air is cold far up, even in the tropics. The water might have been in a solid form for all I know, that is, as ice. It would not prevent the heat of the sun coming to the earth with the light. We do not have to decide how the condition could come to be, nor even that there was such a condition. Genesis seems to indicate it, that is all, and it is a mistake to be dogmatic about a doubtful passage. Nevertheless, the nature of the ancient earth makes me think that this solution is the right one. We should not deny the possibility of what we cannot understand.

* * *

Prophecy and War

By A. E. Wendt, D.D.,

Lake Worth, Florida



ACCORDING to the daily press, the former secretary of war thinks that the next outbreak among the nations will destroy civilization. Mr. Baker is reported to have said: "Nothing has yet been devised that can universally prevent war." He added: "Unless the world can devise some means of preventing war, the end of civilization is near."

This reminds us of Paul, who said that perilous times shall come in which it will be difficult to know what to do. But the student of prophecy can advise Mr. Baker and other fearful ones among us that the problem of world-peace will be worked out at the appointed time in Jerusalem through the people of the Prince, and the Prince of Peace. The Jew must be vomited out of the Great Fish of Nations, out on the shores of his own land, and recommissioned as the minister of righteousness and peace, before the storm of conflict among war-drunk Nations will cease. "David my servant," says Ezekiel, "shall be King over them."

Then it is that "the wicked shall be cast into hell, and all the nations that forget God."

Isaiah asserts that during these days all flesh will worship before the Lord; but he also says that this same company of worshipers shall "go forth, and look upon the carcases of the men that have transgressed against me, for their worm shall not die, neither shall their fire be quenched." Among them will be the mockers and filthy dreamers that have fallen away—fallen from the doctrines of the Diety of Christ, His Virgin birth, His resurrection and

His return, as well as other cardinal doctrines disclosed in His eternal Word from Genesis to Revelation.

Just before the Last Supper, our Lord said: "Upon the earth distress of Nations, with perplexity . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory."

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Evolution vs. Creation Or, Darwin vs. The Divine Word

By W. B. Riley, D.D., President of the World's Fundamentals Association,
Minneapolis, Minnesota



It is about twenty-five years since the initial step of forcing the Bible from public schools was taken. Back of that time, practically every state university in the land, every high school and every graded school, opened its session with a reading from the Scriptures, and commonly by prayer to the Creator—the God of all grace. But, as the Darwin hypothesis, accepted first of all in certain Old World schools, was brought to the attention of our students abroad—teachers, most of them—and urged as an explanation of life on the earth, they began to bring it back to America; and, while they conceived the scheme of objecting to the Scriptures in the name of the Jew and of the Catholic and of the atheist, the truth is that few Jews and fewer Catholics were even conscious of the work of these, their ardent representatives.

However, a plea for justice is always popular, and these skeptical professors often orated about the injustice of imposing a God, or a book, upon people who did not believe in one of the other, and especially the injustice of imposing it upon those who rejected both.

Unfortunately, legislation in America is profoundly influenced by state schools. State universities are commonly located in proximity to legislative halls, and in the interest of securing an ever-increasing grant, they have their expert lobbyists ready and continuously at work. The

consequence was that before fundamentalists were even conscious of the menace, and long before they had any organized movement of any kind, certain state legislatures were led to declare against reading the Bible in state schools. Other states, catching this cue, dropped the Book as if it had been poison, and put out the impression that it was equally illegal to have this volume—the greatest civilizing agency of all centuries—permitted a hearing in their halls.

Minnesota was among the last class. It is not against the Minnesota State law to read the Bible in the schools, but State boards of control, largely under the moral and intellectual dominance of the State University, are not favorable to it. Hence, any teacher that practices reading the Bible, though he is absolutely defended by the laws of Minnesota, is in grave danger of losing his position. It is so in many other states.

This degree of success emboldened to an open declaration.

Maynard Shipley, confessed rationalist, President of the Science League of America, on the occasion of the creation of that organization, said, "The League's primary aim is to keep evolution in the public school and to keep the book of Genesis as a counter explanation as to man's origin, out of the public school."

This certainly is a shift of base. The same gentlemen who were so sensitively righteous

(?) as to feel that to impose the Bible upon a few, who did not believe it, was utterly wrong, or to speak of the God of Genesis to an atheist, was an outrage, see no inconsistency whatever in imposing upon the nine out of ten children of the ninety-nine out of one hundred parents, who do not believe in evolution, and who do believe in Genesis, a doctrine utterly repugnant to these parents and tax-payers, and even to their children, before their minds have been corrupted by the same. The same people who have a horror of any combination of church and state, are devoted to the notion that the state can combine with atheism with perfect justice, provided it changes the name of "atheism" and calls it "Science," and, in fact, evolution is not a science, but it is an atheism.

The real objective of this anti-Genesis movement is increasingly apparent.

The greatest opponents of fundamentalism, that is, of the Bible and its teachings, are the atheists of the present day. According to Professor Leuba, that includes more than 50 per cent of our teachers in present-day college and university science departments. In a series of twenty debates on evolution, the writer has met the president of the Science League of America, Maynard Shipley; Professor J. B. McCabe of England—both rationalists. He has also met Dr. Edward Adams Cantrell, then field secretary of the Civil Liberties Union of New York, and Dr. L. M. Birkhead of Kansas City, both Unitarian preachers. He has also met Professor Burts of the University of Chicago, and Professor Metcalf, the southern biologist, both professed Christians, and Charles E. Smith, president of the American Association for the Advancement of Atheism. He has found no difference whatever in the views of these men. They are one in their opposition to the God of the Bible and its claims of inspiration.

The Second Annual Report of the American Association for the Advancement of Atheism, issued in February 1928, voices what each of these debaters has seemed to feel, namely, "religion deserves no respect. It rests on the God-lie. We now know, as well as we know anything, that there is no God. The time for doubt and dodging is past. There is no excuse for calling oneself a modernist, Unitarian, rationalist, free-thinker, or agnostic. Atheist is the honest and honorable title." We believe these words express the actual fact as to the fellowship between the parties named.

The same paper logically remarks, "Evolution is atheism. It substitutes mechanical law for supernatural intelligence, banishing God

from biology." The objective is also voiced in these words, "The hour to overthrow the Church has come. Arise, ye prisoners of the priest! Strike down the God-superstition!" These same gentlemen have declared their intention of "destroying all Christian morals." Let the public, therefore, understand the significance of the movement that, in the boastful name of Science, seeks to abolish all religion from the schools of America, and convert them to atheism through the Darwin theory.

The Intelligent Defense

Fundamentalists have accepted this atheistic challenge.

We have met these gentlemen in debates in practically every state in the union, and we have, in the judgment of adult audiences, uniformly defeated them. Dr. John Roach Straton was victorious in his debate against evolution in New York. Dr. Arthur I. Brown, the noted surgeon, has defeated every evolution opponent who dared to meet him in an open forum. Professor Harry Rimmer has met no man, in the many debates he has held upon this subject, who proved his match. The writer of this article recently concluded his twentieth debate in New Orleans, having as his opponent Charles Smith, president of the American Association for the Advancement of Atheism. He suffered the same fate that had befallen his predecessors, Maynard Shipley, Edward Adams Cantrell, J. B. McCabe, L. M. Birkhead, and others. If their theory is so certainly established, it seems unfortunate that they cannot find for it an adequate exponent—a capable defender.

It is certainly amusing to have these mental weaklings, who have gone down in every contest, go about the land indulging themselves in speeches, and written articles concerning "the ignorance" of their opponents. If we could not more than match them, man for man, in mental strength and forceful arguments, they would destroy one another, for no two of them are agreed upon any of the details of this irrational, atheistic, unscientific theory. They do to one another what the Philistines did in the day when Gideon, with his 300, went after them with lamps and pitchers. Each of them "sets his sword against his fellow," and they engage in a mutual slaughter, while the fundamentalists hold in their hands the torch of truth and look on the brotherly butchery.

They are growing increasingly chabby of open debate.

It is difficult for Brown, or Straton, or Rimmer, or the writer, to find men who will dare attempt to defend the philosophy in the open forum of adult audiences. They are extremely brave in the presence of little children of "the third grade," and even young men and women of college age, who are careful not to excite the professors' displeasure by exercising an independent opinion. But to prove to the public that they are cowards, when faced by men of equal age and competence, we hereby challenge their most outstanding representatives—David Starr Jordan, Henry Fairfield Osborne, Professors Conkling and Davenport. We dare any one of them, or all of them in turn, to meet us in the discussion of this subject before the very universities in which they themselves are instructors, and then on the night following, in a proper place before the general public, submitting the merits of the debate to the majority vote. It would seem, when a subject is shaking the entire land, that the men who are so certain of their ground, would come to the defense of the truth, if they have it. We dare them!

We charge that the course pursued in this matter is cowardice.

In the State of Minnesota, the most vicious book employed for its propagation is taught to the third grade, and teachers who conscientiously refuse to instruct these almost baby minds in the Darwin philosophy, as voiced in this purported "Early History of Men," which is a novel wilder than any that Sinclair Lewis has ever written, are penalized in consequence. We stand ready to prove this charge.

In the same State there are school superintendents and school professors who, in spite of the protest of practically every parent within their school jurisdiction, are braggartly affirming that what they bring back from "the summer instruction" at Columbia must be accepted by the children, little and large. Was there ever baser cowardice? Why pick on children? Why should not such professors and superintendents agree to meet a man in the open and prove the theory they are thus imposing upon babes?

The Coming Defeat

Fundamentalists live in the confident expectation of victory. We have won already many states. Tennessee outlawed this atheism; Mississippi outlawed this atheism. Albert C. Dieffenbach, its most ardent exponent, after reciting the states in which either an anti-evolution law had been passed, or existing laws

interpreted to prohibit such instruction, or the proposed law defeated only by crooked politics, admits, "There is a distinct gain for the Fundamentalists. These people will come up again, and again." In that matter, Dr. Dieffenbach is right. We do not expect so much to "come up again and again," as to stay up.

We are encouraged by the damaging concessions made by the opposition.

Charles Stelzle admits that fundamentalists have been responsible for practically all the progress made to date. He also admits that they built the educational institutions of America, and theological seminaries; that they are responsible for practically all of the most successful individual churches in the United States, and he says, "There is scarcely a modernist who will come out in the open and declare his beliefs without equivocation. For a time they seemed to have a certain vogue, but today even their leaders are speaking softly." Further, "The recent attack by the fundamentalists against the teaching of evolution in our schools and colleges has become serious because they have made it not simply a scientific issue, but a moral and religious question as well . . . They insist that the modernists are trying to take religion out of our educational system. The modernists are being called atheists and revolutionists from every standpoint, and the activities of the fundamentalists in this direction have barely begun."

Maynard Shipley, in the March number of *Current History*, sensibly says, "Nothing but a vigorous State-wide opposition campaign can save the day for Arkansas next November"; and again, "Oklahoma is particularly menaced . . . There is far less organized opposition to anti-evolution agitation in Oklahoma than in Arkansas"; and then, (it makes us smile to record it), he continues, "From present indications, unless a strong organized counter-attack can be established, Oklahoma is culturally doomed." How pathetic! To some men, the unproven speculation of Darwin is Science; to others, it is "cultural," and to atheists it is both; but to men of the highest intelligence, it is *bunk*.

Let it be understood, fundamentalists propose a war of extermination. We have met some defeats; never yet a fair one. We have won some victories, but whether we meet defeat or victory, we are in the fight to stay until this atheistic religion is forced out of every public school on the American continent.

Dr. Dieffenbach was intelligent enough to note the parallelism between this fight and that

against the liquor traffic, and in his article some months since, he sanely reminded his readers of possible parallelism by saying, "The struggle for prohibition, which, by the way, made no such amazing political headway in its first fifty years as the present Fundamentalist foray has done in half a decade, would never have got anywhere without the churches."

There are men who imagine that the churches

are dead, and we admit that those who are in the hands of modernist ministers are on their way to the grave. But, fortunately, there remain thousands and tens of thousands of preachers who have not as yet succumbed to this skeptical speculation and under whose leadership Christian America will yet speak the doom of the Darwin skepticism now falsely named "Science!"

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Interesting Intellectual Information

By J. C. Horton, Long Beach, California



WAS looking for some special spiritual stimulus and found it in a morning paper! It fell from the lips of a professor and preacher. He says, according to the headlines, that "Psychology is *vital* to religion!"

Being a Christian minister and interested in every phase of Christian religious life, I determined to make an effort to find out just what this professor-preacher meant, for I surely want to know about everything which is "vital" to church life. I knew, of course, that "psychology" means "the science of the human mind" specifically, or "scientific knowledge of the powers and functions of the human soul so far as they are known to consciousness," for Noah Webster says so, and I stand by Webster "on-a-bridge!"

But, to quote the professor:

The new psychology *** challenges the church to deeper study of religion and to higher ideals. The Church must widen the scope of its ministry to include greater care of the body and more intense study of mental laws.

There you have it! Now I have been studying the Bible for about sixty years and preaching and teaching and winning souls for Christ during all that time,—and naturally I was greatly troubled to find that I had been walking and working in the dark all the time, and—according to the professor—must now "widen my scope!"

My scope has been an inerrant Bible, a consciousness of an individual call to follow Christ and carry out His command, "Go ye into all the world and preach My Gospel," and my soul has been happy in service, being dominated by the belief that "one soul is worth a world

of gold," and the knowledge that souls all over the world, whom the Lord has helped me to reach, are carrying me on their prayer lists; and then came this piercing, penetrating psychological criticism of such a scope, and the declaration that it must be "widened"!

My heart was broken as I contemplated the lost years of wasted effort, and I went to my Bible to find what it had to say about this "new psychology" which is so necessary for the church to have in order to do effective work. I could not find it. Then, the concordance, but still to no avail. I have a thousand books in my library, but in none could I find anything about the "enlarged scope." Then I went to *Himself* and He sent me to the letter of Paul to the Ephesians and there I found my "scope." Listen:

That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him;

The eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints.

And what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power.

There it is! The "Spirit of wisdom," "revelation," "enlightened eyes," "greatness of His power" to *believers*! So I rejoice with joy unspeakable and full of glory, for *now* I have the assurance of Jesus Christ Himself, that my *scope* is as large as a sin-stricken world, and that my faith is as great as the working of His mighty power. I find that I am standing on the foundation of the apostles and prophets, Jesus Christ Himself being the Chief Corner

Stone (Eph. 2:22). Hallelujah! All the clouds are lifted! Sunshine illumines my soul! My "scope" is as big as the world, and I have a promise of power equal to the call of the "scope."

This—and not "psychology" is the *vital* truth for the church *today*, as it was when Paul preached, as he tells us in 1 Corinthians 2:1-5.

And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

For I determined not to know anything among you, save Jesus Christ, and Him crucified.

And I was with you in weakness, and in fear, and in much trembling.

And my speech and my preaching, was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power;

That your faith should not stand in the wisdom of men, but in the power of God.

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Evolution Self-Contradictory

By W. Maslin Frysingher, Healdsburg, California



HE inconsistent hypothesis of evolution contradicts itself at so many points that the greatest mystery concerning it is how any well-balanced mind can accept it.

Although many of Darwin's followers are trying to sidetrack what he regarded as the central idea of his theory, "the survival of the fittest," it is still what he claimed it to be, the corner-stone of the whole theoretical structure. Eliminate it, and nothing but blind chance remains.

There are innumerable facts contradicting this imaginative "law," as it is called. Perhaps none illustrate this contradiction more conclusively than those pertaining to insectivorous existences.

Insects are among the lower orders of organized life, and according to the evolutionary theory should have been almost if not altogether dropped out of the process at a very early period. Their history, however, demonstrates just the opposite result. They are the weakest of animal existences, yet excel all others in the persistency of survival and multiplication of varieties. Dr. L. O. Howard, until recently head of the department of entomology in the Bureau of Agriculture of the Federal Government, whom European scientists recognize as "the world leader of the economic entomologists," says: "Insects are the most perfectly adapted of all creatures to survive under all sorts of conditions. All the higher animals and plants might be exterminated, yet some insects would survive." Their evident unfitness to survive cannot be made to fit into an

hypothesis based on "the survival of the fittest." It is a palpable contradiction.

Again, according to the theory of evolution, such a persistency of survival should have contributed to higher progress in the order of being. But just the contrary is the fact concerning insects. While they are the most numerous of living things on earth, they contribute the least to conditions of improvement. There are millions of known species, and many others that have not been classified, yet there are scarcely any that serve useful purposes. Beyond the honey bee and silk-worm moth there are hardly any others serviceable to man.

Instead of being serviceable, as a class of living existences insects are destructive, and their utter extermination would probably contribute more towards higher progress than anything else. By carrying infectious germs and engendering disease they destroy animal and human life as does no other agency.

Their destruction of plant life is still greater. Dr. Howard says, "The insects are man's rivals for possession of this planet. They are damaging us infinitely more today than at any time since civilization began." And a writer in the *American Magazine* pronounces the contention of man with this destructive agency "the greatest war of all time."

A single illustration will give credence to this apparently exaggerated assertion. The gipsy moth, imported from Europe, is one of the greatest plagues of the United States, having for more than thirty years done millions of dollars of damage annually. During that time scientists have been making every effort to ex-

terminate it, but without success, although costly apparatus for sprays have been devised and millions spent every year in the contest with this one insect. Numerous other pests have to be fought continually at an enormous outlay of expense. The orchardists of California alone spend forty-five millions of dollars annually contending with some of them.

Notwithstanding the fact that an incalculable number of insects fall a prey to other insects and to birds which consume them as food, entomologists assert that they continue to increase so rapidly that the contention with them is not only now "the greatest war of all time," but may become a war for all time. "The survival of the fittest" is therefore no longer a question between man and the ape, but man and the insect. What a twist this gives to the whole theory of evolution.

While the facts concerning insectivorous existences thus contradict the evolutionary theory, they confirm the Genesis narrative of the fall of man and the curse of physical disorder which followed that event. Nothing can more satisfactorily explain the conditions of evil with which man has to contend on earth than the Scriptural theory which makes these conditions the result of sin against the world's Creator. The evolutionary doctrine that sin is inherited animalism fails to account for them altogether. And yet evolution is accepted on the ground of its plausibility! "We accept it," says Prof. More, of Cincinnati University, "because without it natural law is not intelligible. The only alternative is the doctrine of special creation, which may be true but is irrational."

How can we account for the blind acceptance of this unsubstantiated theory by the educated class of the present generation? Perhaps by the fact that intellectual blindness always follows the substitution of reason for revelation. It was so with the English Deists of the 18th century, whose questioning of divine truth brought on a period of spiritual deterioration. It was so with the skeptical followers of Voltaire and Rousseau in France, who, instead of bringing about a reign of reason, brought about a reign of terror. It was so with the later German Rationalists, whose teaching led to the insatiate ambition which brought on the world war. And it is so with our modern so-called intelligensia, whose blind leadership, unless counteracted, will end in as disastrous results as any that have followed like conditions.

Or, this substitution of blind speculation for science may be accounted for by the lack of competent reasoning powers on the part of

the "high brow" class. It is to be doubted if we have a man of scholarship of sufficient keenness of intellect to dispel the illusions of those who call themselves scientists. Dr. Nicholas Murray Butler, President of Columbia University, said recently, that "for the first time in two thousand years the world is without a great man." That explains much. Great men are necessary to give a right trend to the opinions of the worldly wise. But they are not needed to direct the common mind in its research after truth.

Prof. Huxley defined science as "perfected common sense." As soon as the intelligensia get away from this definition they lose themselves in the darkness of intellectual blindness. The common people hold on to it because they can hold on, and they walk in the light, accepting scientific truth when it is presented to them in common sense terms. They comprehend spiritual truth also as the self-blinded intellectuals cannot, for instead of substituting reason for revelation, they accept the latter as their guide and find it sufficient to meet all their soul aspirations. "The testimony of the Lord is sure, making wise the simple."

* * *

VICTORIOUS FAITH

Who is it obtains the victory over the world? Is it he who is in the midst of favorable circumstances, with nothing to draw him from the right path? No; the victorious man is the man of faith—a faith in God that will overcome difficulties. The more unfavorable our circumstances, the greater our joy and reward if we can stand up for our blessed Master here until the day when we shall hear Him say: "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world."—*Andrew A. Bonar.*

As our bodies demand bread so our souls cry out for spiritual food, and starve if they are not fed. The activities of physical and intellectual life may cause us to forget the needs of our souls until the still small voice is no longer heard. Let us feed upon the Word and by prayer keep our natures open to divine influence. Then we may spiritualize our daily tasks and in all things glorify God. Thus we grow stronger and overcome the enemies of our souls.—*Arkansas Methodist.*

THE SANCTUARY

God's Jewels

By the Late William H. Bates, D.D., Greeley, Colorado

"And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels."
—Mal. 3:17.



IN a former discourse upon this text, two questions were raised: 1. What God's Jewels are; 2. How they become such? In answer to the first, it was found that God's Jewels are His children, the righteous ones, those who are loyal to Him. In answer to the second, following the analogy of the earnest search of men for precious stones, and then the process the stones went thru in the hands of the lapidary, sawed, cut, ground, polished, set, in order to make them jewels, things of marvelous beauty and great worth, it was shown how the searching grace of God sought, far and near, the wide world though sometimes in apparently most unpromising places, children of men, and then was seen what processes, attrite, afflictive, disciplinary, they went through in order to bring out their soul beauty and worth, and fit them to be His "special treasure," His jewels, meet for His crown in the grand coronation day coming by and by.

The analogy between natural and spiritual jewels may still afford us several profitable themes for contemplation. Of the many suggested resemblances, I shall in this discourse confine myself to one,—that of *value*. Christians are like jewels because of their value.

No material things are, among men, esteemed of so much worth as precious stones. In former troublous times in the old-world for the spoilation of the wealthy, it was no uncommon thing for the rich to exchange their vast possessions for diamonds and other gems, which, of great value and in small compass, could easily be transported or concealed, and, being always sure of ready sale in the markets of the world, could be quickly turned into money again.

The story of some of the principal diamonds known, sounds very like fairy tales. There are, I believe, but five paragon diamonds, i. e. perfect diamonds weighing over 100 carats. The word carat comes for *kuara*, the name of the coral tree, red pods of which, when dry, were formerly used for weighing gold dust, each of

them weighing four grains,—i. e. one carat.

The Orloff, or Grand Russian diamond weighs 195 carats. It is said this stone once constituted the right eye of the Hindoo god, Sheringham, in the temple of Brahma in India. A French soldier in the garrison of Pondichervy determined to secure it. He deserted from the army, went to the priests of this temple, and professed his desire to become a convert to the worship of their god. He gained their confidence, and was appointed to a post of duty at the temple. Watching his opportunity, one night, when alone, he climbed upon the shoulder of the idol and gouged out his diamond eye and escaped to Madras. He sold it to a sea captain for \$10,000, who sold it to a Jew for \$60,000, who sold it to an American merchant, Shaftrat, at a greatly advanced price. Finally, in 1775, or 108 years ago, Prince Orloff bought it for the Empress, Catharine II, paying the merchant \$450,000 down, promising him an annuity of \$20,000 and giving him a title of nobility. This diamond then formed the extremity of the Russian Sceptre, and this, with the crown, which I suppose was the Catharine II crown containing 2,536 diamonds, was used at the coronation of the Czar, Alexander III, at Uspensky (or Assumption) Cathedral in Moscow. Almost fabulous seems the value represented by the single million dollar diamond of sceptre, and the more than 2,500 diamonds of the crown.

Another of the celebrated diamonds of the world is the Pitt, or Regent, diamond. It was found in 1702, in the mines of Golconda, by a slave, who in order to conceal it, wounded himself in the leg and hid it under the bandage. He promised the stone to a sailor if he would procure him his liberty. The sailor took him on board ship, possessed himself of the stone, drowned the slave, sold the stone to a native merchant for \$5,000, squandered the money, and hanged himself. It was purchased of the merchant by the English Governor of Madras, Thomas Pitt, the grandfather of the celebrated William Pitt, the Earl of Chatham, for \$72,000. This, though not the largest, is said to be the most beautiful diamond in Europe. In 1717 Pitt sold it to the then Regent of France, the Duke of Orleans, for Louis XV, the price

received being 3,375,000 francs. It was stolen in the great robbery of 1792, and redeemed by Napoleon, who wore it in his sword hilt. It has since been set in the French crown, and is valued at \$1,000,000.

Probably the most famous diamond of all is the Koh-i-noor, or "Mountain of Light." This is alleged to have been found in the mines of Golconda, more than a thousand years before our Saviour's birth. During these many centuries, it is said to have been in the possession of different rajahs, or princes, in India, and was regarded as a talisman of sovereignty, being always the booty of the strongest conqueror. Its history had been an uninterrupted story of rapine and bloodshed, until the English conquered a part of India called the Punjaub, whose prince owned this stone, and he, according to the precedent of conquest, was obliged to give it up to the English Sovereign, since which time it has been in the peaceful possession of Queen Victoria and her successors.

Reference has been made to the magnificent crown of Queen Catharine. Probably the most beautiful and costly of all the diadems of Europe, is the imperial crown of England. It has twenty diamonds round the circle; two large center diamonds; fifty-four smaller diamonds at the angles; four large diamonds on the top of the crosses; twenty-five diamonds composing four crosses; twelve diamonds contained in fleurs-de-lis; eighteen smaller diamonds in the same; pearls and smaller diamonds on arches and crosses; one hundred forty-one small diamonds; twenty-six diamonds in the upper cross; two circles of pearls about the rim.

In addition to the above, the crown contains one large ruby of rare dimensions, sixteen sapphires, four small rubies, one large sapphire, eleven emeralds, thirteen hundred sixty-three brilliants, two hundred seventy-three pearls, one hundred forty-seven table diamonds, and four drop-shaped pearls.

But all the foregoing, astounding as it is, fades into comparative insignificance beside the uncut Bragawza, of Portugal, weighing sixteen hundred eighty carats, found in Brazil in 1741, and valued at more than \$300,000,000—another way of calling it priceless.

From these representations, we can get some idea of values in precious stones. But each of us has a jewel worth more than any or all the jewels in all the crowns put together.

The Lord Jesus said that if a man should gain, not these simply, but the whole world, and lose his own soul, he would make a very bad bargain. Such is the value of the human

soul. And as our Lord makes no discrimination, the indefiniteness of His words including any soul, we must suppose He means the soul at its lowest value, the soul in the rough, the uncut diamond—The cutting of every precious stone, that will bear the work greatly increases its value. The human soul, in its natural state more valuable than the world, is nevertheless not quite a jewel in the sense contemplated in the text: it is not one of God's jewels till it has had God's costly work upon it, transforming it from a natural to a spiritual state. What arithmetic can compute its value then!

Jewels may further teach us of value as we consider the moral or spiritual qualities associated with them. Very naturally objects esteemed of so much worth, would be made much of by men and women, and since they figure conspicuously in Scripture, in the high priest's breast-plate which had twelve stones arranged by threes in four rows, and in the twelve foundations of the heavenly city, the New Jerusalem, they have been associated with moral and spiritual qualities; and indeed each of the twelve apostles had been assigned as a sort of patron saint to one or another of them.

As to qualities, repentance and faith are symbolized by the sapphire, which stone is assigned to the apostle Andrew. The emerald is emblematic of gentleness and youth, and is St. John's stone. The chalcedony is emblematic of purity, and is St. James' stone. The topaz, representing delicacy, is assigned to St. James the Less. The amethyst, emblematic of sobriety, the temperance stone, belongs to the converted publican, St. Matthew. The jasper of Revelation, which is thought to be the same as the diamond, symbolizes innocence and durability, and is St. Peter's stone. And so on through the catalog.

Some of these virtues are common virtues, but others belong only to the renewed soul. Soul innocence and purity, repentance unto life, and faith, are the work of God in and upon man. Nowhere are the common virtues, which are universally esteemed desirable and of great worth, found in such luxuriance, such beauty and perfection as in the Christian character. Add to these the uncommon virtue, those wrought of God and of supremest worth, and how great becomes the value of God's jewel.

Note also the practical value of jewel qualities to the individual and to a community.

A Virginia banker, chairman of a noted infidel club, traveling through Kentucky, came to a lonely forest where murders and robberies

were said to be frequent. He was soon lost, through taking the wrong road. He espied in the distance a dim light, and urging his horse onward, he came at length to a wretched cabin. He knocked, and the door was opened by a woman, who said that her husband was out hunting, but would soon return. Here he was with a large sum of money, and perhaps in the house of one of the very robbers whose name was a terror to the country.

The man of the house returned, seemed fatigued, and was in no talkative mood. All this boded the infidel no good. The man asked the stranger to retire to bed, but he declined, saying he would sit by the fire all night. The man urged, but the more he urged the more the infidel became alarmed. His infidel principles gave him no comfort. At length the backwoodsman said, "Well, stranger, if you won't go to bed, I will; but it is my habit to read a chapter of the Bible before I go." Alarm was at once removed from the skeptic's mind. Although avowing himself an infidel, he now had confidence in the Bible. He listened to the simple prayer of the good man, at once dismissed all his fears, and lying down, he slept as calmly as he did under his own roof. From that time he ceased to revile the good old Bible. He became a sincere Christian, and often related the story of this incident to prove the folly of infidelity.

The late Judge James R. Curry, a distinguished jurist in the South, and a noble Christian man, was in his early life a skeptic. Referring to this period of his life, he tells of a superior whole-souled man whom he almost revered as a father, who had a Christian wife, but was himself a confirmed deist. The older eagerly embraced opportunities to instill his notions into the mind of the younger, but, admitted to the younger, that being a Christian makes her a better wife, a better mother, a better mistress. If she is poor it enables her to bear adversity with patience and fortitude. If she is rich and prosperous it lessens her desire for mere show. And when she comes to die, if she is in error, she is as well off as you and I; and if we are in error, she is a thousand times better of than we can be. I asked him if he knew of any other error, or system of error, attended with so many advantages. This led me to examine the evidences of the Christian religion for myself, the result of which has led me to a full and living faith in the Saviour.

The authorities in a certain department of France were asked to sanction the foundation of a "free-thinking and anti-religious associa-

tion." Permission was withheld, and an angry deputation of nine of these men of "advanced" views waited upon the *prefect*. But the officer was equal to the occasion. He calmly listened to a torrent of phrases on outraged liberty, reason and justice, and then, opening a record of convictions, recalled to the memories of eight members of the deputation that they were old offenders, and had, altogether, spent forty-five years in prison. The would-be society waited for no further explanations, but dissolved itself on the spot.

Still further: values are guarded. Tiffany's display of jewels at the Centennial was guarded by trusty policemen, day and night. At the Paris exposition, the crown jewels of France were surrounded by French police that would allow no loitering in their neighborhood; and at night the canopy and the jewels were lowered into a hollow beneath, over which soldier's couches were spread. The crown jewels of England, in a double iron cage in the tower, are guarded by soldiers constantly.

How God values His jewels may be seen in the way He protects them. He tells us that "the angel of the Lord encampeth round about them that fear Him, and delivereth them" (Psalms 34:7).

Old John Knox was one of God's jewels. His enemies tried many ways to kill him, on account of his faithful preaching. It was his invariable custom to sit at the head of his table, with his back to a particular window. At supper time, one night, it came into his head, not to sit in that chair himself, nor to let any one else sit in it. He was not a man of freaks; he could not tell why, but he insisted on the chair being left empty. In the midst of supper a gun went off, and a ball crashed through the back of that empty chair and buried itself in the foot of a massive candle stick on the table. How many are the instances where it is as plain as a demonstration that God had interposed the invisible but effectual shield of His protection, preserving His own from harm.

We read (Heb. 1:14) that God sends forth His angels to be ministering spirits to those who shall be heirs of salvation. Could our vision be but so quickened as to discern spiritual things, what might our eyes behold just beyond the veil that now shuts in our sight? God's own are in His hand, and our Saviour says they shall never perish nor be plucked out of His Father's hand. His protection shows how He values His jewels.

Child of God, does this subject give you

and enlarged idea of your own value,—I do not mean in yourself, but as God's workmanship? See to it that they in no wise cheapen your worth. Be not soiled in the world's mire and filth, but in spotless purity gather and re-

flect the bright rays of heaven's light. If you are one of God's jewels, rejoice in what you are, and rejoice in what shall be yours in the grand coronation time coming.

FLASHLIGHTS

By Edwin Whittier Casswell, D.D., Middletown, Delaware

My God and Your Need.—Philippians 4:19

What are our deepest needs? We need strength and constancy; inward re-enforcement and comfort; peace and poise; knowledge and love; hope and joy. We need forgiveness. Ah, how much we need forgiveness! We all need it, and the holiest among us are the most conscious of their need. We need new motives to high endeavor. Our human nature, like a cheap clock, quickly runs down. But is not all our need expressed when we say we need God? Our lives are poor without God, whatever else they may be supplied with. Deprived of all things else but God, a life may be infinitely rich.

A soldier had fallen in No Man's Land and lay helpless all through the night. At first he was hopeless as well as helpless. Then God spoke to him, came into his heart, became at once the greatest and the most intimate fact of his life. Wounded and bleeding, death hovering near, he felt richer and was happier than he had ever been before. God was supplying all his need, for God stooped low to take that life into friendship with Himself.

Christ is the medium through whom God ministers to our needs. If God is like the sun in the sky, Christ is like the sunshine. He warms our hearts, heals our diseases, enlightens our minds, redeems our lives from destruction. The Word made flesh to dwell among us may also dwell within us.

The Gift of Peace.—John 14:27

But a soul may possess the peace of Christ and yet know no end of trouble. Indeed, round about these words of our Lord there are other words which look like unfriendly presences frowning in apparent contradiction. "The world hateth you"; "They shall put you out of the synagogue"; "Ye shall weep and lament"! These are very strange ingredients in a life which is supposed to be possessed by peace. The peace of Jesus is evidently not synonymous with

the quietness of settled circumstance. It is not the peace of plenty. The peace of Jesus is the harmony of a central and spiritual relation. It is union and communion with God. The soul is at rest; it has found a settled home.

If peace were only a matter of quieted circumstances we might win it for ourselves. We could seek and find it in social reconstructions, in juster laws, in more enlightened economy, in ampler comforts, in a larger purse. But if vital peace is supremely a matter of spiritual relations how is it to be found? And especially if it is the restoration of a broken relation, who can reset the disjointed limb and put it right again? This peace is not the work of the will. It is not an acquisition of human ingenuity. It is a gift, and it is the gift of the Lord Jesus Christ. "My peace I give unto you."

And if we receive the Saviour's gift of peace our life will have two distinctions; and these are only two of the many royalties which belong to the reconciled soul. First, we shall see things tranquilly. We shall have an eye "made quiet by the power of harmony." We shall therefore see things as they are; they will not be out of proportion; nor shall we be deceived by any borrowed plumes. "The eyes of them that see shall not be dim." And, second, if we have the peace of Jesus, we shall do things tranquilly. This central peace will affect our activities on the circumference. There will be no fuss, no feverishness, no panic. No energy will leak away in fretfulness and wasteful care. We shall have the strength of stillness. For God's peace, that surpasses all our dreams, shall keep guard over our hearts and minds in Christ Jesus.

The Troubled Heart.—John 14:27

Whenever Ian Maclaren was called to a house of sickness or sorrow he always read to the troubled folk the fourteenth chapter of John. Nothing was ever used as a substitute for this. "If one is sinking into unconscious-

ness," he said, "and you read 'In my Father's house are many mansions' he will come back and whisper 'mansions,' and he will wait till you finish, 'where I am there ye shall be also,' before he dies in peace." In such critical hours there is something so vital, so satisfying, so pacifying in our Saviour's assurances of God and his wonderful preparations of redemption.

But it is not only in the last crisis of the great translation that we need the fourteenth chapter of John. There are sore convulsions in life when death is far away, and we sometimes wish it were near. Death might solve our troubles; life itself is the problem. We have suffered some heavy shock. Our circumstances are all upheaved. Familiar landmarks have been removed. We have lost our bearings.

What is to be our resource in these troubled hours? Our Lord calls us to hold to one Center, and to one only. If we get away from that Center everything else will be erratic and eccentric. If we abide there everything will take its appropriate place. "Believe in God, believe also in me!" We are to trust the Father as unveiled to us in Jesus Christ his Son. We are to fling ourselves, with all our weight of care and sorrow, upon his loyal and loving strength. We are to hold there, nay, to rest there, and the troubled incidents will begin to arrange themselves in divinely purposed ranks. If Christ be lifted up he will draw even these convulsive happenings into destined and friendly order. Let not your heart be troubled, neither let it be afraid.

Paul's Friends.—2 Timothy 4:16, 17

Paul at Athens and Corinth had to face unbelieving audiences alone. He deeply felt the need of an associate in sympathy with his work and himself. Demas had forsaken him; Mark had turned back; Alexander did him much evil; Silas and Timothy had not yet arrived. So Paul, the noble apostle, had to stand alone among strangers, preaching the new Gospel.

Athens was called the eye of Greece and Greece the eye of the whole Gentile world. Paul had failed to impress Athens; would he repeat that failure at Corinth? These were no doubt among his thoughts as he approached the city in trembling and in solitude. How much he felt the need of Christian fellowship and friendship in that critical hour! True, the Lord stood by him and strengthened him, but the soul craves companionship from those who are on a plane with humanity. Paul was a preacher of tender and affectionate nature. To some converts he once wrote, "Now we live if ye

stand fast in the Lord." The Epistle to the Philippians is a sweet love-letter where he says, "My longed for, my joy and crown, my dearly beloved." Oh, how Paul hungered for such fellowship, which was next to holding communion with Christ himself! Once he wrote Timothy, "Do thy diligence to come unto me; take Mark and bring him with thee, and salute all the brethren in the Lord for me."

Paul's friends were fellow workers, true Christian soldiers; he had little sympathy with those who turned back. He was so enraptured with Jesus that he could not have close friendship among those who were not like-minded. He wanted to mingle with those who are all one in the Saviour's sanctuary. "As thou, Father, art in me, and I in thee, so may they be one in us."

Transfiguration.—Mark 9:2

The Transfiguration was Raphael's last and greatest work of art. There is a vast contrast between the upper portion of the picture, representing the glory of Christ and of the Apostles, and in the lower portion, where an evil spirit is in possession of a child, whom the disciples failed to cast out. Nine Apostles are on one side and the afflicted family on the other. Heaven and earth appear to have come together more completely than in any other scene in Christ's life.

The Transfiguration was evidently for the purpose of strengthening Christ for the decease which he was soon to accomplish on Calvary. Moses and Elias, representing the law and the prophets, were present to single out the Master as the Founder of a new dispensation. The scene was also no doubt for the purpose of impressing Peter, James and John with the majesty of Christ's divinity. That wonderful hour never faded from their vision in all their future labors for the advancement of the Redeemer's kingdom.

The illumination of the glorious mount was not chiefly for the joy and delight of the earthly and heavenly company, but to give them strength for the victories which they were to win in the valley. They were not to sing and shout, "It is good to be here," but to use the power bestowed, like that of the Pentecost for the uplifting of the fallen and the comfort of the troubled. Christ is the central Personage of both scenes. He is the fulfillment of the law and the prophets, the one who can cast out evil spirits and rescue a race from sin and death.

PRAYER MEETING SERVICE

By A. William Lewis, D.D., Bend, Oregon

Jesus said, "I came to seek and to save the LOST." He kept company with the lost. He spoke with them sympathetically, helped them, healed them, won them to discipleship. He was not deterred by the criticism of the Scribes. He spoke some parables on the "lost." Let us consider these in August, Luke 15.

The Lost Money

Luke 15:8-10.

Jesus was a Modernist. He spoke of a woman handling money. This is up to date. She now takes her stand at the side of business men. In the parable she was at home. She knew when she lost one of the ten pieces. Some now do not count the change when they pay for things in a store. Be sane.

This business woman was thrifty. We have "Thrift Week." Waste is sinful; and finding the lost is better than selfishness. The woman was willing to sweep her house thorough-out, not for the dust, but for the money. She found it.

Money sometimes called "filthy lucre," not for the germs on it, but because it is money. That is hypocrisy. Jesus believed in money and used it. He commended the woman for calling in her neighbors to rejoice over the finding. Thank God for money. It is His trust to us. We are stewards.

Money in the parable is a symbol of all material blessings, inanimate. Many farms have been allowed to go to waste, when they ought to be reclaimed. Many books are covered with dust, that ought to be read, especially the Bible. Trees are allowed to die, when they ought to be replaced, with young ones. Rivers are neglected and the power lost, that should be generated. The woman was aroused by the loss of one-tenth. Many people have lost half their talents.

"There is joy in the presence of the angels of God over one sinner that repenteth." All other losses are to remind us of the greatest possible loss, of the soul of man. Nothing else is to be compared with this. Let us be anxious to find anything lost, even if only of material value, but above all, and more than all, let us persistently and strenuously seek to save lost souls.

* * *

"It is either ignorance or dishonesty to say that 'all scholars believe in evolution.' It is not true."—*Dr. Agassiz.*

The Lost Sheep

Luke 15:3-7.

The cattlemen hate the sheepmen; but all others love sheep. They are more than their money value. The shepherd feels that the sheep are a part of himself. He will endure great hardship for them, and even risk his life. The Psalmist was once a shepherd boy; and he wrote, "The Lord is my Shepherd, I shall not want." Again, "We are His people and the sheep of His pasture."

Sankey's hymn, "There were ninety and nine" is a marvelous rendering of this parable. It was an inspiration.

The sheep is foolish, like some people, young and old. It strayed in a place of danger. Its safety was in the presence of the shepherd and with the other sheep. It did not know its own simplicity, its lack of discernment. If a bear lies down in a hollow, the sheep will go to see what it is. The hind one goes in front, until the nearest is within reach of the bear. How human! Yet God cares for the foolish. That is our encouragement.

The shepherd had a hundred sheep, and would scarcely miss one. The woman had only ten pieces of money, and her loss would be large. But the good shepherd thought of the precious life, of the suffering, of death. He left the ninety-nine in a safe place and sought the lost one until he found it. God does not need anyone of us; but he thinks of us, our comfort, our salvation. He will not rest until we are all safe.

The shepherd did not count the cost of finding a foolish sheep. "None of the ransomed ever knew how deep was the water crossed." Jesus did not shrink from the awful cost of redeeming and saving the lost souls. "For the joy that was set before Him, He endured the Cross, despising shame."

The angels of God are intensely interested in man's salvation. The worse the sinner, the greater the transformation and the gain. They are not so much interested in the self-righteous. It is hard to make much out of them. Heaven resounds with glad hosannas as lost souls are found and brought to Christ, "saved by the power divine."

* * *

O Holy Spirit, teach us, we pray Thee, how to live, so that we may get the most out of life for ourselves and for others.

The Lost Man

Luke 15:25-32.

This parable is threefold. Three characters stand out preeminent. We have in July considered the Father super-excellent. Before we study the Boy from whom the parable took its name, let us ponder a few things about the "elder son," the worst type of man, an unreasonable and jealous grouch, the most hopeless case of all lost souls.

The Father reminds him of his good fortune, to which he was blind, "Son, thou art ever with me, and all that is mine is thine." The house and the outbuildings, the well-tilled fields and stately trees, the herds and flock, the joyous and hallowed home, redolent of a Mother's tenderness and a Father's love—these all were his to enjoy and to use and to develop. Over-indulged he was a spoiled boy and a jealous man, ungrateful to his Father and unnatural towards his younger brother. Hell could not frighten him, nor Heaven win him.

"His Father came out and entreated him." Whatever he might think of the reception given his brother, the entreaty of his kindly Father should have been sufficient to quiet all questioning and banish all hard feelings. Many to-day in this Christian land are like the "elder son" toward God the Father Almighty. "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have eternal life." Yet millions are unmoved by the goodness of God, and enslaved by their own self-love. The most hopeless are the "Gospel hardened."

"Thou never gavest me a kid." What a stupendous lie! He could have had one any day, every day of the week. It was his own doings. How often men blame God for their own acts, for their own making of fortune, for the hard bed of their own handiwork. They are determined to do their own sweet will; and when their mistakes become evident they put the responsibility on God.

Perhaps the "elder son" came to his senses! Jesus did not say that he still stayed out in the cold and dark and hatred of stupidity. The "rich young man" went away sorrowful; but perhaps he came back afterwards rejoicing. I like to think that the "elder son" was won by the Father's love. *Possibly!*

* * *

Jesus Saviour, walk with us, as we go along the journey of life, so that our lives shall be just what Thou wouldst have them to be.

The Lost Boy

Luke 15:11-32.

The sooner lost the quicker found. It is better for a boy to be reckless for a while and quickly find out his folly than for him to be a thoughtless, softy, and then go bad in later years. The night the prodigal son was feted he was far better than his older brother, unless the brother relented, and came to himself, and thawed out into human naturalness.

The "prodigal son" was foolish. This goes without saying. But after all it is only a matter of degree with all of us. It is a fool that says he has never been foolish. He did not intend to be bad. He wanted to see life, to investigate for himself, and enjoy what his Father had gathered for him. His folly was in not listening to the experience of others, especially his Father. "Fools learn from their own experience; wise men from the experience of others."

"He wasted his substance with riotous living." He may not have been half as bad as his brother pictured him, not half as bad as many men and women of today in high society and low. He foolishly spent his money with men who were his friends for the sake of his money, and while it lasted, as we see it often in pool halls and gambling dens.

Providentially "he began to be in want." Still he did not become a "tramp." He was willing to work, the making of a good boy. Manhood and womanhood are revealed by this spirit of honorable independence. He would rather feed pigs than be a loungeur and a parasite. He still had sense, and his eyes were opened by his misfortunes. "He came to himself." He had something to which to come back. He got that at home, before he left.

He put false pride in the swill, and left it behind him. Many keep their pride and their misfortune. It is hard to part fools and their folly. He was willing to be as one of the hired servants at home. Sane boy!

The Father welcomed him as his restored son. The servants were glad God will receive the outcast, if they come to Him. He will never cast it up to them that they were once bad. Husbands and wives should show that god-like spirit. Then there would be no divorces.

* * *

Though one declares a lot he'd give
Had he some other's life to live;
Yet if he had he'd whimper then
And want his own life back again.

OUR SERIAL

Jungle Poison—A Novel Reflecting Present Tendencies

By Professor Glenn Gates Cole, Wheaton, Illinois

All people are imperfect, but all have some good in them. The matter of good and bad is one of degree only, so far as humanity is concerned. The good and bad are mixed in every one of us. There is no distinct boundary. Some people are reputed as good, when the heart within is black with evil. Others are called bad though as white within as polar snows. Those we call good are merely the ones who let their good qualities outgrow their worse ones.

Chapter 32—The Tropic Dedication



TWO weeks after Thanksgiving the Tropic church was dedicated. Harold had been forced to miss two day's classes to be on the ground for completing the final arrangements. President Williams was selected as Master of Ceremonies, and was to preach the sermon and dedicate the building on Sunday forenoon. Harold's Nazareth friends arranged a surprise for him. Doctor Coleman agreed to drive the president's touring car over for him, and Bettie and Mrs. Coleman were to go along. Bettie had been half inclined to pout because Harold had not given her a special invitation to this day of days in his experience.

"But he does not know how very much I am interested in his doings," she reflected. "So he has acted very much as one might expect."

It was a spicy fall day, clear and bright: just such a perfect day as sometimes comes after Thanksgiving, and before the Winter rigors set in.

The crowd thronged the building, and surrounded open doors and windows. The sermon of President Williams was an able one. A hymn was sung at its close as preparation for the dedicatory prayer which was to follow. Suddenly, an idea struck Harold, and he hastened to Bettie and placed a paper in her hands. She glanced at it, as he whispered a few words of explanation. Mrs. Coleman bent towards them and listened. Then, Bettie turned to her and said:

"I will if Mrs. Coleman will play for me. I am too frightened to undertake it alone." Mrs. Coleman nodded assent, and Harold re-

turned to his place. As the hymn ended, he arose.

"Before the dedicatory prayer, we will have a special dedicatory song," he said. "This is not a planned part of the service, and I alone am responsible for any failure that may arise from this added feature. I wrote a poem to fit into the sermon I am to preach tonight, and its meter is that of one of our grand old hymns. I have asked Miss Marshall, a Nazareth student, to sing it as a solo, and Mrs. Coleman will accompany her on the organ. In justice to these women, I must state that they have not had a chance to practice; in fact, Miss Marshall never saw the words until a few minutes ago. But I have no fear of their failing. She is not a trained singer, and no operatic exhibition is intended; but she has a beautiful voice, and a soul which will sing its own message. I am sorry my poor words are not more worthy her interpretation."

The two ladies came forward. Mrs. Coleman went to the organ; and Bettie nestled up as closely to her as possible. She was badly frightened; but as Mrs. Coleman played the music of the first stanza of St. Agnes through, she forgot herself in glancing through the words, and observed with satisfaction that the meter was perfect. This gave her confidence, and she began:

To thee, our God, we bring our gifts,
And at thy altar kneel;
Thy shining spirit 'round us drifts—
Thy presence we can feel.

We dedicate to thee, this house;
May it, for aeons stand
To point the way to glorious heights,—
To Heaven's sunlit land.

And ever here may gospel truth
Proclaim its hopeful tone;
And here will come thy Spirit's ray
To guide the sinner home.

And may these walls of brick and stone
Stand firm to lift from sin
Until they fade away at last
When Christ's will is ushered in.

Bettie's voice was indeed one of richness and beauty. Her enunciation was perfect, and

every word could be understood. No trick of training was hers. She was natural. The voice that God had given her, was not changed by artificial means. It came from the soul, and it reached the soul. The words might be commonplace but the Spirit was touched. She could not watch her audience as she sang, for the words were new, and she must pay close attention to them. But as she began, her eyes rested upon the beautiful face of a young woman seated near the center of the room. She had dark eyes; and a striking resemblance to Helen held Bettie's attention. From time to time, as she sang, she glanced in her direction; and found her leaning forward as though hanging breathless on every word. As the song progressed, she leaned further forward, and at its close almost arose, but the hand of an older woman by her side reached up and drew her back.

Then President Williams made the dedicatory prayer, and the services ended. Bettie found herself besieged on all sides by the good people who came to thank her for her song, and it was some minutes before she could make her way to Harold. In the meantime, the dark-eyed girl, timidly started as if to come to her, but appalled by the crowd, had turned and slipped away. Bettie's first words to Harold were:

"Harold, I want to meet Doris; is she here?" He glanced around.

"She was here, but I do not see her now," he replied. "Here Luke, my boy, hunt up Miss Doris Dawson, and send her to me."

The boy addressed, went obediently to perform the errand. They were now the center of a group of friendly people, and as these finally gave way, Bettie saw the dark-eyed girl, before noticed, standing just behind Harold. She went to her and reached her hand, with her rare sweet smile, just as Harold turned.

"Oh, yes; Miss Dawson, I want you to meet Miss Marshall," he said by way of a brief introduction, as he turned away to other conversation.

"You are Doris?" asked Bettie, almost reverently; for she had no expectation of such a striking beauty as this. And Doris, timidly answered, "Yes," as Bettie clung to her hand.

"I had a friend once who had your same beautiful eyes; and I do not feel like a stranger to you. I want you to call me Bettie and not Miss Marshall. That is too formal. I can not call you anything but Doris, for I like the name so much and have come to know you by that name. Now, Doris, there are two graves

in the cemetery outside that I want to see; and I want you to show them to me. The first is the grave of Helen Horton; do you know where it is?"

"Yes, Miss Bettie," the girl replied, much interested.

Harold turned curiously, as he saw the two young women passing hand in hand from the room, as old friends might have done. But the swinging door soon hid them from view, and he turned to other matters.

Arriving at Helen's grave, Bettie unfastened a great bouquet of roses she had been wearing at her waist. One especially large and beautiful one, she placed in Doris' hand. The girl's delight was evident in eyes and voice, as she thanked her warmly for it, and regaled herself in its fragrance. Then, Bettie divided the remainder into two equal bunches. Kneeling, she placed one bunch on Helen's grave. Old memories came tramping to her mind, and she sobbed quietly. Doris was much touched, and finally, as by a delicate instinct, she came and placed an arm about Bettie and drew her to her feet. The touch recalled her to herself, and she almost immediately resumed her composure.

"This is the grave of the best girl-friend I ever had," explained Bettie. "We were neighbors and play-mates as children, were seat-mates in the graded-school, chums in the high school, and roommates two years at West Hill."

"She must have been a very good and lovable girl," suggested Doris, wondering at the surprising news.

"Good; yes. But why do you think she was good?" Bettie asked.

"Because you could have no other friends," replied Doris, decisively.

"But Doris, everybody is good. All people are imperfect but all have some good in them. The matter of good and bad is one of degree only so far as humanity is concerned. "There is only one good, that is God." But the good and bad are mixed in every one of us. The only question is, shall we eliminate the most potent of the evil? There is no distinct boundary. Some people are reputed as good when the heart and lives inside are black with evil. Others are called bad who are as pure inwardly and free from guile and as white as polar snows. Those we call good are merely the ones who let their good qualities outgrow their worse ones. Yes; Helen had good qualities, and I loved her dearly."

"But you know how she came here," Doris suggested,—not with malice, but to learn what

knowledge Bettie might have of the real fate of the girl. "There were many evil things said of her," she added. "Were they true, Bettie?"

"I fear that some of the things said were all too true; but she had many good traits with them all. It is not for us to judge her actions, for we do not know what motives caused them. People sometimes do things they do not choose to do, because they are compelled to. I think much of what Helen did that was not right, was due to habits and appetites which she could not control and which compelled her to do such things. In spite of these things, I loved her."

The two stood silent for a while, each busy with her own thoughts. Finally, Doris inquired:

"What was the other grave you wished to find?"

Thus recalled to her surroundings, Bettie laid her hand in sisterly affection on Doris' arm. In that sweet voice which was so characteristic of her, and which led every hearer to become her chained slave forever afterwards, she said:

"The grave of your own little girl, Doris."

Doris started, and a frightened look came into her dark eyes. Bettie noticed it, and understood. "Poor girl!" she thought.

"How did you know? Who told you? What do you know of me?" the surprised girl asked; not pausing in her excitement for a reply.

"Mr. Goodwin told me, Doris; and he told me as one who had a great respect for you," Bettie explained.

"Do you think Mr. Goodwin could have any real respect for *me*?" Doris asked eagerly.

"Yes, Doris; and I admire you. You must respect yourself."

"Oh, I shall!" And a new light came into her eyes. Her countenance lost for a moment its timid expression; her chin lifted. She was a beautiful woman, and the bearing of a queen was hers naturally. Bettie was lost in admiration. It was the first time in many months that a pure, respectable girl had showed anything but contempt for the fallen one. Bettie did not condone her sin, but she saw a human soul worth saving, and a life worth changing and consecrating.

"Come!" was all Doris said. Still, hand in hand, they made their way to the furthest corner, where they found the tiny grave. Bettie kneeled, and placed the remainder of the roses upon it. Doris looked out through her tears into Bettie's sympathetic eyes.

"Oh, Bettie! You are God's angel!" she sobbed. "You will never know how much

you have done for me this day. I know, now; there is hope for me."

"Doris, we shall be friends forever," Bettie insisted.

"Yes,—yes; oh, yes; I hope so!" fervently replied the girl.

"You must come to see me at Nazareth," Bettie continued. "There can not be much difference in our ages; and the things I enjoy, I am sure will be a pleasure to you as well. You will come?"

"Yes; if you want me to," Doris replied, a warm glow at her heart.

"I do," Bettie affirmed, honestly; and Doris knew she meant it.

As they were leaving the cemetery, Doris timidly inquired:

"Miss Bettie, will you come home with me for dinner? I want you to, but—but—oh, I can't say it."

"I understand Doris, and I shall come. How far is it?"

"My father lives just across there. We will walk."

And they did, since it was but a few rods. Many curious eyes followed the two, and even a sneer appeared on the faces of some. But the two friends neither heeded or cared. The spirit of Christ was gaining sway richly in Tropic, and the heaven of His kingdom was working with power. Bettie found that Doris was no longer a stranger in her father's house, but an honored and beloved daughter. So far as they were concerned, the past was forgiven and forgotten. And their estimate of their daughter had become largely that of the community.

After dinner, Bettie set out to find the rest of her party, and prepare to return to Nazareth. Doris walked with her. Shortly they stopped and Bettie turned to her.

"Doris,—," and she paused, at a loss as to how to begin.

"Yes, Bettie," the girl said, in a waiting attitude.

"Don't you think Mr. Goodwin is a great preacher?" Bettie made bold to ask.

"Oh, yes; indeed he is!" Doris replied brightly. "I have not heard him often, but I know what the people say. He is a great preacher. Are you and he great friends?"

"Yes."

"Very close friends?" Doris insisted.

"Yes, indeed."

"I thought so," the girl added. Bettie blushed a rosy red, and asked:

"Why?"

"Just because you two were made for each other," Doris insisted.

"Oh, no; Doris, not that!" remonstrated Bettie. But the possibilities had engulfed any natural inhibition on the part of Doris; and without thinking, she continued:

"Yes, just that: and I wonder,—I know you are engaged."

"No, Doris; I am not worth that," Bettie hastened to disclaim. "You must not suspicion such a thing. But we are very good friends."

The automobile was waiting at the church, and finally, its passengers were rounded up, and the return journey commenced. Harold, Doris, and some few others waved them away, and stood watching the receding machine.

"How did you like Miss Marshall?" asked Harold of Doris.

"She is the most genuine soul I ever saw," Doris insisted, with enthusiasm.

"I am glad you found her so," he said.

"And we became great friends; it seems like I have always known her," Doris continued, with interest. She was anxious to speak in glowing terms of this kind-hearted girl.

"Of course, you would," he insisted with no surprise.

"She is a real Christian," Doris continued. "A friend of hers must be better in spite of themselves. She lifts one up."

"You are right," Harold agreed. "To be a friend of hers is a great privilege to anybody."

"Is she a very special friend of yours?" the girl insisted.

"Yes."

"Very, very close?" she asked again.

"I hope so." Harold absently committed himself more than he would, if he had realized how emphatic his claim had become.

Doris again lost her sober respect. She was in the glamour that Bettie had cast over her. So she asked:

"Mr. Goodwin, I suppose I ought not to say it; but I believe it any way. You two were made for each other."

"Do you think so?" was the question which he surprised himself in asking.

"I do; and you ought to be engaged; are you?"

"No, Doris, I am not worthy of her?" he replied, surprised at his attention to this gossip.

"Why, that's strange! That's just what she —", and betrayed beyond recovery by her speech, she fled.

Harold was much amused. Evidently, the two young women had gotten rapidly onto familiar ground. He knew that Bettie was a

sensible, sober girl and reserved, where reserve was needed. But likely Doris' resemblance to Helen, which he had observed, had appealed to Bettie, and the acquaintance had proceeded at great speed, as a result. The odor of a flower, a strain of music, the glint of sun on raven hair, will sometimes not only bring back the past, but clothe it in a thousand time-mellowed charms. Besides, Doris had been chastened in the school of human experience, and was no purposeless, giddy girl. It was inevitable that they should recognize each other's good qualities, and arrive at an early and lasting friendship. He had observed, with interest, the doings of the pair, and felt that the friendly respect of a girl like Bettie would work wonders in Doris' re-instatement and reform. He wondered if Bettie's desire to blot out her resentment and anger of the recent Thanksgiving morning, had not also softened her heart towards the girl.

That night, he preached a strong sermon upon the "Influence of a Christ Filled Life." Only at the close, did he refer to the newly dedicated church, and it introduced the personal question of salvation with which he closed. He said:

"We have today set aside a temple dedicated to the service of God. But here is not the only place where He may be found. He dwells in the hearts of His children, where ever they are. Brick, mortar, iron and glass may be shaped into articles of beauty and represent material wealth. It is right to divert them to the service of God. But the great thing in His sight is the human soul,—your own precious soul,—this is the most precious thing you can bring to Him. Bring yours tonight, and let Him shape your heart into an altar of consecration and service, and your life into a fitting article to be transported from the shifting scenes of earth to the beauties of eternity."

And the message did not return void. Six came forward in response to the appeal, and one of them was Doris. Bettie had builded better than she knew. And to the credit of the people of Tropic, and through the example of the sweet-singer of the morning, Harold observed that the welcome extended to her, was as sincere and genuine as that given the others.

The poetry of existence is found beneath the hardest crust of the commonplace. The microscope reveals a world of life and beauty in a drop of stagnant water. Is it not equally true, that the great eye of God may see an infinitude of hidden luster in what appears to us to be a sordid, sinful and repulsive soul?

THE LIBRARY TABLE

Conducted by Professor Leonard L. Kappes, D.D., Springfield, Ohio

A Liberalist's Book List



LIBERALISM, writes Dr. L. Parker Cadman in some of these "best books" for students and teachers that "best books" for laymen. Dr. Cadman, only too late, must admit all over the journey through the various years, which constitute his so-called "lifetime."

We have looked over the long list. Our conclusion is that it is no wonder that Dr. Cadman is a Modernist, and that many of his admiring friends are Modernists. We have more or less acquaintance with nearly all the authors and books he names, and are prepared to say that it is a thoroughly Modernist catalogue. It could hardly be more so, and while its author is making any pretence at being a Christian, we must say that he is not.

In the whole list there is not a single religious text that is truly orthodox. Some men of them are decidedly unorthodox. Such as: John, William, Frederick, Martin, Isaac, John, Gustav, Maximilian, Victor, John, Frederick, Louis, Joseph, Cole, and George are not so much so. It is not worth the time to read a list of names to look for such an orthodox position. In the spiritual sense, you may trust me. "If you tell me what you say, I will tell you what you are."

In the catalogue with Cadman, probably as a man with Cadman's list. The latter sort of what he calls "a modernist work" to make an impression, he went to some of the great libraries and spent his time there. The catalogue is a work in which he can forth the modernist position, but it is all he could do. "Modernism" he does not seem to have any single book of the old world, perhaps to be the most reading comfort of Modernist literature. For "there's always a never."

In view Dr. Cadman and his heterogeneous list. It is characteristic of himself. We call it "heterogeneous," and as it is, he will not be any exception there is not a book on any

"There the one thing at which we must" Dr. Cadman names the book of which it is the name. L. E. Hughes, however, says: "There is no such thing as a pure man in the human world. It is not so good as it is, as it is a man. It seems to lead toward the end of the world. The man is a persecuted man."

branch of systematic knowledge in the list. Take, for example, Christian apologetics or theology—the reader of this catalogue would never get the faintest idea that systematic and theology books of such a character are even a possibility. The reader of the last list will get no more, and he must only a notion, a suspicion, a suggestion, not a system of anything. However, such a suggestion and suggestion having a character of Modernism.

The list will not do much harm by giving its reader a one-sided view of Christianity and life. They will get only one side of the various questions of the day; they will not get even a hint that there is more than one side. Where is there a book in the list that even mentions any of the weaknesses of the modernist position? There is not one. All of them are of the highest, welcome order on the side of the modernist school. Not one book in the list gives a well rounded picture of what and fundamental Christianity; not there is it more of them much. Biblical criticism of the negative and denigrating type.

The following are some of the authors whose names are conspicuous in the list. For instance he names A. B. Pease first, a well-known English Modernist; then come Henry F. J. McConnell, L. E. Hughes, William Adams Brown, Francis G. Peabody, Henry Snare, John F. Griffith-Jones, and Francis Arling-Modernists all, none of them decidedly radical. Among the authors he recommends is Lyman, the name may be mentioned. V. Dumas, T. E. Glover, Mark Twain (recently become notorious), L. D. Hughes, A. C. Deane, H. E. Fitch, and J. A. Thompson—the last named mention being connected with the evolution theory and an advocate of a very pale kind of them.

Let any man feel himself in the literature listed above, and see what unorthodoxy he will get of the Christian system of truth and salvation. Several of the books he mentions are purely of a secular character, and may give real enlightenment, and thus do no harm. But the greater part of the list is propagandist literature for liberalism.

Reviews of Recent Books

Modernism: A Pagan Movement in the Christsian Church. By Professor P. H. Buehring. Lutheran Book Concern, 55-59 East Main St., Columbus, Ohio. 50 cents (cloth bound).

Timely, thoroughgoing, uplifting and convincing—these are not too many adjectives to apply to this book. We rejoice in it. No book that has been published gives us a clearer insight as to what the baleful thing called Modernism. It has some features like those of the old rationalism that brought such a blight upon the church, yet it is not to be identified with it in all respects. It is a good deal warmer emotionally, while it is little, if any, less humanistic. Quotations directly from leading Modernists, like Shailer Mathews, Harry E. Fosdick and Shirley Jackson, are given to show precisely what is the teaching of the cult. Its attitude toward the Bible, Christ, salvation and the future are correctly pointed out. The last chapter deals with the crucial question, "What Can We Do About It?" and is most suggestive and persuasive. The author is right when he holds that Modernism is a pagan movement in the Christian church. It professes to be scientific and historical, yet violates many of the principles of both science and history. It looks at the Bible, Christ and Christianity from the subjective viewpoint, and tries to fit the facts of religion and history into its evolutionary theory. The author is professor of Church History in the Lutheran Seminary of Capital University, Columbus, Ohio. From the bottom of our heart we thank him for his effective presentation of fact and argument in this book.

The Pilgrim's Progress and Grace Abounding: Tercentenary edition. By John Bunyan. American Tract Society, 7 West 45th Street, New York, N. Y. \$2.00.

When have we been more delighted than to receive this beautiful edition of Bunyan's great classical work, "*The Pilgrim's Progress*"? The publishers inform us that, next to the Bible, it is the most widely read and circulated book in the world. They also say: "After three centuries Bunyan is ranked with Milton and Shakespeare as a master of English diction." To this we are inclined to add that, to the spiritually minded person, Bunyan is much more interesting and edifying. Bound up in this volume with his great classic, we also have Bunyan's introduction and his wonderful autobiography entitled, *Grace Abounding*. What an allegory is *The Pilgrim's Progress*! How vividly it sets forth the Christian life as a pilgrimage

from the City of Destruction to the New Jerusalem! It is more thrilling for adventure than any mere novel could be. How easy it is to interpret all the incidents of Christian experience! What Christian has not fallen into the Slough of Despond, tried the hopeless and dangerous way of Mr. Legality, passed through the little Wicket Gate of repentance, lost his burden of sin at the foot of the cross, and so on and so on! It would seem to us that one of the best books in the world to put into the hands of unconverted people would be this book. We wonder if any one can remain an impenitent sinner if he conscientiously reads it through. Then what a book it is for the edification of converted people! Here they will see their own experiences vividly pictured. The book is beautifully printed, the major part in large, clear type. It contains twenty-three doubletone full-page illustrations.

Falsely Accused. By William Schoeler. Lutheran Book Concern, Columbus, Ohio. 25 cents per single copy; 20 cents per copy in dozen lots.

If you want to spend a breathless half-hour, and at the same time read a good Christian story, get this little book. It may not have the literary art, the brusque realism and the keen analysis of Rolvaag's *Giants of the Earth* or of Hamson's *Growing of the Soil*, but it has quicker movement, more of a plot, and leaves a better taste in the mouth at the end. To our mind, the scheme of the rascal in the story is something unique, and the way it is unravelled and exposed is most interesting. Poetic justice is done at the end, as should be the case with a good, wholesome story.

Prophetic Pictures of Christ. By J. H. Hodd. The Bible Institute Colportage Association, 843-845 North Wells Street, Chicago, Ills. \$1.00.

It is wonderful how the Bible holds together in an organic and historical unity, if you accept it just as it is and interpret it at its face value. This book is a presentation of the Old Testament types of Christ and His work. Says the author: "The first five books of the Bible are the basis of all that follows in the Scriptures, and in them is laid the foundation of all subsequent teaching. There are some portions of the New Testament that cannot be fully understood unless there is some knowledge of this typical teaching, as, for instance, the epistle to the Hebrews. It is doubtful if the sacrificial work of Christ on the cross can be grasped in

all its fullness, in both its Godward and manward aspects, unless the five great offerings in the first seven chapters of Leviticus have been studied." In this book the various characters and symbols in the Pentateuch are shown to be typical of some aspect of Christ's person and sacrificial work. The author has given us a helpful and informing book. We do not think he has used any forced exegesis. He is sane in his interpretations. The most reasonable conclusion to our mind is that, if the Bible recites actual history—and we certainly believe it does—preceding events would be seminal, and therefore typical of events that follow. Thus God's care and providence are the basis of a rational and logical view of history.

Religious Education Texts. By Maud Junkin Baldwin. The United Lutheran Publication House, 1228 Spruce Street, Philadelphia, Pa. Three books. \$1.25 each.

In order to guard Lutheran children against the liberalistic and sapping teaching of many present-day books on religious education, the above-named firm is diligently issuing books of the right character for their Vacation Church Schools. To this end they have engaged Mrs. Baldwin to prepare a series of suitable books, some of which have already been noticed in our columns. While they are published under Lutheran auspices, they can be used by people of other denominations who desire to instruct their children in the principles of true Biblical religion. They are well written, and will make instruction a delight. *Serving the Heavenly Father* is the title of the second book for primaries. For the first-year juniors we have *Stories of the Early Hebrew Heroes*, and for the second-year juniors, *Stories of Jesus*. The material is well arranged. The Bible is always treated as the Word of God, and no uncertain notes are ever introduced. Accompanying each book is a pamphlet for memory work for the pupils, each of which is ten cents. There is also a "Pupil's Picture Folder," which may be had for 50 cents a dozen. A quotation from one of the books will indicate the basic character of the teaching of these helpful volumes: "To present the main facts of the life of Jesus in such a way as to lead juniors to think gloriously of Him, to trust Him absolutely, to love Him dearly, to accept His teachings as authoritative, and to follow Him devotedly." Perhaps it would have been well to have added definitely, "To accept Him as their Redeemer from sin." However, that would doubtless be implied in the phrase, "To trust Him absolutely."

Reaping for Christ: Illustrative Evangelistic Sermons. By John W. Ham. Fleming H. Revell Company, 158 Fifth Ave., New York. \$1.50.

We do not know when we have read more touching and convincing sermons than those contained in this volume. Mr. Ham is certainly a prince of preachers. He sticks close to the Bible; he presents Christ as the atoning and living Saviour. He strikes no false and no uncertain notes. What it is that will really convert one from skepticism to saving and assuring faith, he tells you without mumbling any of his words. These are most appealing discourses. They are richly illustrated by the evangelist's own wide experience and from the experiences of others engaged in the greatest business of life—soul-winning. What a melting story is the one about Mr. Moody and Harry Morehouse, but it is only one of many of a like appealing character. Dr. Curtis Lee Laws, editor of the *Watchman-Examiner*, New York, has written a graceful introduction to the volume.

Making the Bible Desired. By Dorothy Dickinson Barbour. Doubleday, Doran and Company, Garden City, New York. \$1.50.

The major part of this book, the part written by the author, is good, and mostly to be commended. She has made a deep study of human nature—that is, of psychological tendencies and reactions—and has applied these principles to the teaching of the Bible. The chief point is to know people so well that you may employ the right methods to get them to *desire* to study the Bible, and do not need to compel them to do so, and thus to create an unfavorable reaction against it. She illustrates her principle with many concrete examples. A considerable part of the book is made up of relevant instances contributed by various persons, and showing how the method works when actually applied. According to the author, it succeeds. At least, no failures are recorded. In reading the book we wondered sometimes whether, after all, the church and school should always wait until a desire for Bible has been created. We have known cases where Bible study was required, and some students at first rather resented it, but the teacher made the work so interesting that all members of the class were delighted with it.

The gravest fault of the book is Dr. Luther A. Weigle's "Introduction." The motto, "Let us agree to differ, and resolve to love," is the motto of the trimmer and the sentimentalist, not that of the strong, upstanding Christian.

Moreover, it is superficial, for people may differ and even oppose each, and yet love each other; and they ought to do so. Christ could not agree with the Scribes and Pharisees. Does that mean that he did not love them, as well as all mankind? What the Modernists want is silence on the part of their opponents, while they go ahead with their propaganda. Another fault of the book is the predominant number of liberalistic authors recommended in the bibliography. For example, if the author followed the principles of Selbie's *The Psychology of Religion*, the foundations of her book would be undermined.

St. Mark: A Little Literary Exposition. By the Bishop of Liverpool and A. E. J. Rawlinson, D.D. Doubleday, Doran and Company, New York. \$1.25.

This little book belongs to the series known as *The Study Bible*, edited by John Stirling. The whole series is written by British authors, most of them of the liberal school. Hence one must read them with care and discrimination. The present volume has many merits, but these merits do not belong to the original parts. The quoted expository comments, forming the main body of the book, are of much spiritual value, and are for the most part evangelical. They cover a wide field. But the introductory part by the Bishop of Liverpool, the Right Reverend A. A. David, D.D., is quite nebulous, and is tinctured with modernistic suggestion. The critical notes by Dr. Rawlinson are scholarly, and give the latest results of criticism, but scarcely give a hint that St. Mark may have been divinely inspired. We believe that the time has come for New Testament criticism to give the Holy Spirit a chance in the composition of the gospels. What about our Lord's promise of the guidance of the Holy Spirit? Is it to be entirely ignored?

The Epistle to the Romans. By the Bishop of Winchester and Dr. James Moffatt. Doubleday, Doran and Company, New York. \$1.25.

"Shall we or shall we not notice this book?" has been almost as troublesome a problem to us as "To be or not to be" was to Hamlet. Our wise and valued friend, Dr. William B. Riley, thinks it a mistake to review modernistic books. But since the publishers have sent us the volume, we have decided to give it as judicial a notice as we can. First, the introduction by the Bishop of Winchester (the Right Rev. F. T. Woods, D.D.), is so mystical and insidiously modernistic that many people will perhaps not detect it. This does not mean that the Bishop does not say some very good things.

The mystery is that he can be so spiritual and yet not see the real basis of Paul's theology. Paul's system of religion is not basically "the Way of Personal Devotion" (p.6). It is the way of personal faith in Jesus Christ, the atoning Saviour, for salvation. As the *result* of such personal acceptance of Christ as man's substitute before the law, and the regeneration by the Holy Spirit that follows, there will be personal devotion. Thus the author has not put the fundamental thing first, and therefore does not agree with the Pauline theology and experience. Ask any truly converted person, and he will tell you the right order: first, salvation through faith in Christ as the Redeemer; second, the fruitage of a devoted life out of love and gratitude. Dr. Moffatt, liberalist as he is, comes nearer being right in his analysis of this epistle (see pp.143,144). But note the list of books (p.145). Even one of Kirsopp Lake's books is recommended. How Dr. Moffatt can treat Romans as he does here, and yet treat the Old Testament as he does in some of his other books, passes our comprehension. The really valuable part of the book is the section giving quotations from many writers, most of them soundly evangelical.

Additional Book Notes

A recent book by Edmund Noble is entitled *Purposive Evolution*. It is of a highly speculative character. Without arguing the question, it takes evolution for granted. The gist of the book is that the universe is purposive; it is moving on to a goal. Yet nowhere does the author clearly advocate the existence of God as the Creator and Upholder of the universe. It is the universe itself, it would seem, that has this purpose. How can there be purpose without a self-conscious personality who can think and act in purposive terms? Oh, this vague, indeterminate, mist-laden human speculation that stops short of lucid and concrete conclusions! The poor world is harassed by hazy philosophizing.

A reviewer of books in a secular paper asks the question, "Is the universe a state of mind or of being?" We reply, it is neither, and it is a mark of puerile thought to raise the question. Of course, if by "a state of being" is meant that the universe is a real entity, made up of real matter, having a real objective existence, then the phrase might be allowed. Who would want to deny the existence of the material of the universe, when every sense we have bears witness of its reality. But the universe is cer-

tainly not a state of mind. Matter has no mind, because it has no personality. You cannot have mind without thought, consciousness, purpose and personality; and the physical cosmos surely does have such powers. If the universe displays evidences of teleology and intelligence, it must be because it was created by a being who has intelligence—that is, God. The theistic world-view is the only one that will adequately explain the universe and all its phenomena.

Some one has asked us to define "emergent evolution"—a term that has lately come into fashion among the advocates of Evolution. The technical idea has been known for a long time, only just now some of the scientists have caught on to the conception, and are trying to explain everything by what they take for a new discovery. There is not a new idea that comes into the heads of the scientists that is not straightway over-worked. They fail to remember, somehow, that it takes a great many particulars and forces to make a complex and diverse universe such as ours is.

But what is the meaning of the phrase, "emergent evolution"? It is based on the well-known fact that there emerges from any combination something quite different from the pure union of the elements themselves—there always seems to be a plus, an additional something. To illustrate, when two parts of hydrogen and oxygen (H_2O) are united, the result is not merely the mechanical union and sum of the two elements, but it is water, something that seems to be very different. The new thing that results is called "the emergent," the sum total of the process is called "emergence." Now, the evolutionist jumps at this recently discovered idea—although well known as a commonplace fact for many years; and he says that certain combinations of germ-plasms in lower animals may cause the emergence of something very different and higher—that is, a new species. So by degrees man emerges from the process.

We have just read *Emergent Evolution* by William Morton Wheeler (Harvard University), in which he explains the meaning of the phrase as above indicated. But Professor Wheeler, although now a teacher in a university founded by the Christian church, makes an ugly fling at Christian teaching whenever he can, and usually without any good reason for his savagery. It is not surprising, therefore, that in one part of his book he gives a very gloomy picture of the future of the human

race. He is almost as dismal in his purview as is Osborn in his last book, *Man Rises to Parnassus*, reviewed in the April number of this journal. The rejection of Christianity often leads to pessimism. Professor Wheeler sometimes calls the "emergent" the "creative resultant." But he used the word "creative" in the wrong sense. Nothing new is created in the process. No new entity is brought into existence; there is merely a new quality.

A beautiful booklet by our friend and fellow-editor, Dr. William E. Biedewolf, with the title, *They Have Taken Away My Lord*, has been issued by the Bible Institute Colportage Association, 843-854 N. Wells Street, Chicago. Price 20 cents. With all his heart Dr. Biedewolf believes in and proclaims the whole Christ—Virgin-born, Crucified, Resurrected, Returning and Reigning. No wonder there is the note of joy and the ring of triumph in the glowing pages of his book. It requires a full faith in the historic Christ to give one such confidence as he here evinces.

The Lutheran Book Concern, Columbus, Ohio, has wisely issued in tract form the first chapter of Rev. W. E. Schramm's book, *A Knock At Your Door*, reviewed in a preceding column. Its title is *A Friend At Your Door*. The price is \$4.00 per hundred. If people who can afford it, would purchase one hundred copies of this tract and distribute them among unconverted people, there is no telling how many sinners might be converted from the error of their ways.

An impressive pageant under the title, *The Church Through the Ages*, has been issued by the Lutheran Book Concern, Columbus, Ohio. It is composed by Professor William F. Schmidt, President of St. Paul-Lutheran College. The history of the Christian Church is presented in four scenes and an epilogue. Various characters represent the parts, and there is much speaking and singing. Thus in one evening an audience can see the chief epochs of the church's history presented concretely right before their eyes. Sufficient movement and variety characterize the play to keep the interest sustained. Such a presentation will be most instructive to many people who cannot take the time to read up on church history. Price, 35 cents.

In reply to Sir Arthur Keith's notorious presidential address at Leeds, England, in August, 1927, our friend, Dr. Arthur I. Brown, has issued a forceful pamphlet with the title, *Was Darwin Right?* Thus we have one Arthur getting after the other, and pursuing him hard,

overtaking him, and giving him a sound drubbing. Point after point is taken up by our keen analyst and shown to be lacking in real scientific adequacy. Not one of Darwin's fundamental claims and inferences, rejuvenated by Keith, has been proven by an appeal to the facts of nature. There is much speculation, but no demonstration. And the difference between the two is the difference between the north and the south poles, which can never come together. Dr. Brown quotes many scientists who are either opposed to evolution or who make concessions which sap its foundation. Get the book. Address Glendale News Commercial Printing Company, 137 South Brand Boulevard, Glendale, California.

Over in England they have an organization known as the Bible Testimony Fellowship. Its purpose is to bear witness to the veracity, inspiration and authority of the Holy Scriptures, which it declares to be a "wholly trustworthy revelation of God to men, and the final authority in all matters of faith and practice." Last December this society held its fifth great demonstration in Albert Hall, London. The addresses delivered at that meeting have been issued in a booklet which is published by the well-known firm, Marshall Brothers, Ltd., 24-25 Paternoster Row, E. C. 4, London. It contains three telling addresses delivered by Rev. J. Russell Howden, the chairman, Dr. W. G. Scroggie, and Mr. W. E. Vine. The price is not marked on our editorial copy, but we suppose it can be gotten for about 25 cents.

Perhaps you like a good, briskly told Christian story. If so, get Mrs. H. S. Lehman's *Mary Ellen's Diary* (Biola Book Room, 558 South Hope Street, Los Angeles, Cal. 75 cents). Mary Ellen starts out with a very worldly way of looking at life and church duties. How she was brought to a better state of mind and heart—well, that is the story. We will not spoil your relish for it by telling it beforehand. It is told simply, without any literary flourishes, and yet in a very gripping way.

Here comes along a powerful booklet with the striking title, *What Must Methodism Do To Be Saved?* written by our friend, Dr. George W. Ridout, of Asbury Theological Seminary, who has studied the situation in American Methodism as few men have, and therefore knows the exact status of matters. The burden of the production is, the Methodist Church must get rid of its Modernism and come back to the true, plenary faith. It must try to secure loyal and competent leadership, and cease to

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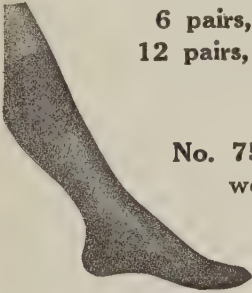
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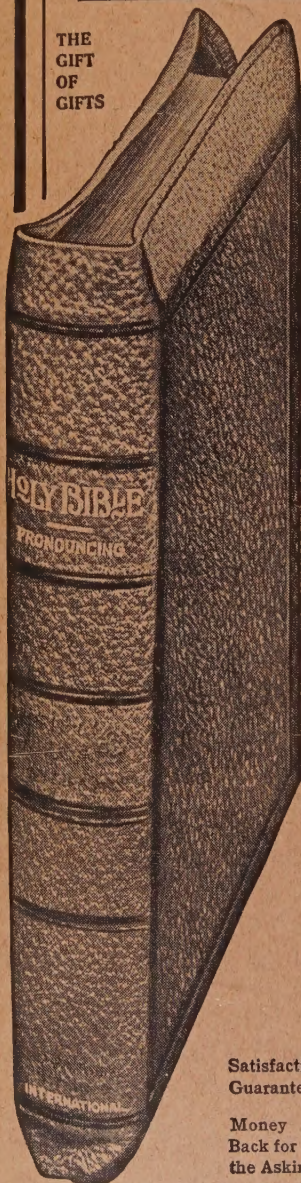
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